THREE ROLLS OF THE EARLY SEPTUAGINT: GENESIS AND DEUTERONOMY

THREE ROLLS OF THE EARLY SEPTUAGINT: GENESIS AND DEUTERONOMY

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Dieter Hagedorn, Rudolf Kassel
Ludwig Koenen und Reinhold Merkelbach

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THREE ROLLS OF THE EARLY SEPTUAGINT: GENESIS AND DEUTERONOMY

a photographic edition
prepared in collaboration with the
International Photographic Archive
of the Association Internationale de Papyrologues

by
ZAKI ALY
with preface, introduction, and notes
by
LUDWIG KOENEN

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PREFACE

This publication is the result of collaboration between the Société Egyptienne de Papyrologie, represented by its director, Professor Zaki Aly, and the International Photographic Archive of Greek and Latin Papyri in Brussels (Fondation Reine Elisabeth), created by the Association Internationale de Papyrologues in 1971 and represented at Cairo by R.A.Coles and myself. In 1971, after Mlle Fr. Dunand had published P.Fouad inv.no.266 containing fragments from *Genesis* and *Deuteronomy*, G.D.Kilpatrick informed the Photographic Mission of the existence of a large number of additional fragments from the same rolls. With the enthusiastic approval and collaboration of Professor Zaki Aly, it was decided to publish photographically all the fragments, old and new, in order to enable students to practice reading fragmentary Greek literary manuscripts, exercise textual criticism and evalution, and further their understanding of the textual history of these two books of the Septuagint. On the basis of the photographs, scholars may form their own judgments on the certainties and uncertainties of the readings and the identification of fragments. Professor Zaki Aly accepted the responsibility of supervising the whole task.

Two missions of the Photographic Archive in 1973 and 1976 devoted part of their efforts to this project. In 1973, the bulk of the fragments were identified and arranged in columns. M.Weber (Cologne) took the photographs under adverse conditions, for only documentary films (Agfa Agepan 35 mm; used with pink filter) were available, and the photographs had to be taken with a coordinated set of two flashlights. The quality of the photographs was further impaired by the fact that I did not succeed in identifying and placing all the fragments before the photographs were taken. Further identifications were made after my return to Cologne, partly by B.Kramer. In addition, J.W.Wevers, the editor of the Göttingen editions of *Genesis* and *Deuteronomy*, and students of his seminar identified minute fragments, particularly of roll 3, though their recognition was

sometimes obscured by variant readings. These newly identified fragments were mounted on the photographs in their proper position. In 1974, finally, Mrs. Shafia Bedier (Cairo; at that time, Cologne) arranged a set of clean photographs and furnished them with typewritten numbers and labels of identification so that they were ready to be processed for printing the plates. It was nevertheless recognized that, in spite of all efforts, the plates would not meet the desired standard.

When the printer was about to start his work in 1976, another mission to Cairo gave us the opportunity of checking the identifications against the originals. A new set of photographs was taken by R.W.Daniels, this time using Kodak Panatomic-X 35 mm films, a pink filter, and two photographic lamps for illumination. The results were accordingly better. Therefore the decision was made to publish the new photographs, though printing from the negatives and arranging the prints for making the plates caused much delay. In addition, the publication of Wevers' edition of *Deuteronomy* in 1977, for which he had used the photographs taken in 1973, necessitated rewriting the notes accompanying the plates.

The new photographs may still not represent the quality which could be obtained through more sophisticated equipment and a longer stay at Cairo. Though the superior quality of large-format photography is obvious (see A.Bülow-Jacobsen, *ZPE* 32, 1978, 225ff.), such a camera was not available for taking the photographs of P.Fouad inv.266. Also, we could not keep the water cool enough when developing the films, and this resulted in the dislocation of small chips of emulsion. Glare was another problem, particularly since the photographical equipment had to be set up anew for each working session, frequently under changing conditions. Most mistakes of this sort were discovered in time, and new photographs could be taken. In a few cases, however, we had to resort to the photographs taken in 1973. Occasionally this was necessary for other reasons as well. Some of the smaller fragments were not available in 1976, and in a few instances small parts of the fragments had broken off in the meantime, as was to be expected with this extremely fragile papyrus. With each handling, one risked the loss of minute particles and bits of

ink. Thus photomontages became necessary again. Furthermore, in the case of a few fragments incorrectly stuck together with adhesive paper, the separation of the papyri for correcting their joinings would have endangered the papyrus. Therefore the mistakes were remedied by cutting and pasting the photographs. Finally, a few unexpected identifications were made as late as 1979, when we did not have access to the originals. For these photomontages, occasionally prints from Agepan (1973) and Panatomic-X films (1976) had to be combined. On a very few plates, we even had to supplement the new photographs by parts cut from photographs taken before the Photographic Mission began its work. In order to minimize the adverse effects, all cases of photomontages are recorded in the notes. In spite of all shortcomings, it is nevertheless hoped that the photographs published here will fulfill their purpose.

Many scholars and institutions worked together for this publication. To the names of the scholars already mentioned, I may add R. Hanhart, whose initiative led to the mission's collaboration with J.W.Wevers. Without the help of Wevers, the present work would not have taken the shape it finally did. He also corrected the earlier draft of the introduction and notes. In addition, I was privileged to discuss many of the problems with members of my papyrological seminar in Ann Arbor, especially with my daughter-in-law, the former M.E.Townsend. In a publication such as this it is hardly possible to single out individual merits and contributions. Too frequently the right identification of a fragment was the result of combined efforts. M. Poliakoff read the final draft and the proofs. He saved me from numerous mistakes and improved the English.

The help of several institutions was crucial for the realization of this project. The German Archaeological Institute at Cairo permitted us the use of its facilities in 1973 and 1976. The Deutsche Forschungsgemeinschaft financed most of the activities of the photographic mission in 1973 and gave a substantial contribution towards the printing costs; the Horace H. Rackham School of Graduate Studies provided a faculty research grant which enabled me and R.W.Daniel to participate in the mission in 1976. The Deutscher Akademischer Austauschdienst facilitated the participation of Sayed Omar who was

studying at Cologne. He became, in fact, the *Agathos Daimon* of the mission in 1976. Above all, we are obliged to the United Nation's Educational, Scientific, and Cultural Organisation and to the Conseil International de Philosophie et Sciences Humaines.

The publisher Dr.R.Habelt deserves high praise. He waited patiently when, in 1976, the plans for immediate publication were shelved and new photographs had to be taken in Cairo. I also wish to express special thanks to those members of the two missions who were not directly involved in this project: Revel and Marsali Coles, A.Fackelmann sen., A.Geißen, M.Gronewald, E.Molnàr, Sayed Omar, and R.Zachmann. The fact that some participants of the missions worked part time on the Septuagint papyri caused an increased load to those who were working on the other projects of the missions.

Finally, I thank Professor Zaki Aly not only in the name of the missions, but also on behalf of the future user of this book: It will be the reader who profits from Professor Zaki Aly's scholarly supervision of the whole project, from his letters in which he urged a quicker publication, and from his hospitality in entertaining the members of the missions during their working sessions, thus giving them the strength to do a good job.

L.Koenen
for the Photographical Archive
of Greek and Latin Papyri

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I. LIST OF FRAGMENTS

(1) ROLLS 848/942

fr. G 1	pl. 2 col. D
G 2/3	3 col. E
1	4 col. 1
2	4 col. 1/2
3/4	5 col. 3
5/6	6 col. 4
7	6 col. 6
8/9	7 col. 7
10/11	7 col. 8
12	8 col. 9/10
13/4	9 col. 11
15	10 col. 12
16	10/11 col. 12/3
17	12 col. 14
18/9	11/12 col. 13/4
20/1	13 col. 15
22/3	14 col. 16
24	14 col. 17
25	15 col. 19
26-28	15 col. 20
29	16 col. 22
30/1	16 col. 23
32	17 col. 24
33	17/8 col. 25/6
34	17 col. 25
35/6	19 col. 27
37	19 col. 28
38-40	20 col. 29
41/2	21 col. 31
43/4	21/2 col. 31/2
45	22 col. 32
46	22/3 col. 32/3
47	23 col. 33
48	22/3 col. 32/3
49	23/4 col. 33/4
50/1	24 col. 35
52-4	25 col. 36
55	25 col. 37
56-8	26 col. 38
59	26 col. 39
60/1	27 col. 40
62	27 col. 41
63	27 col. 41
64	28 col. 42
65	28 col. 43
66-68	29 col. 44
69-70	30 col. 46

rolls 848/942 cont.

fr. 71	missing (see Dunand)
72	pl. 30 col. 48
73/4	31 col. 51
75/6	31 col. 52
77-79	32 col. 53
80	33 col. 54
81	33/4 col. 54/5
82	33 col. 54
83	33/4 col. 54/5
84	33 col. 54
85	34/5 col. 55/6
86/7	36 col. 58
88-90	37 col. 60
91	38 col. 61
92	38/9 col. 61/62
93	39 col. 62
94	39 col. 63
95	40 col. 64
96	40 col. 65
97	41 col. 66
98	42 col. 67
99/100	42 col. 68
101/2	43 col. 70
103	44 col. 71
104	44/5 col. 71/2
105	44 col. 71
106	45 col. 72
107	46 col. 73/4
108	46 col. 73
109	46 col. 74
110	47 col. 76
111	47 col. 78/9
112/3	48 col. 84
114	1 col. A
115	7 col. 8
116/7	49
118	16 col. 22
119-123	49
124	1 col. B
125	1 col. C
126/7	2 col. E
128	3 col. F
129/30	4 col. 1
131	4 col. 1/2
132/3	5 col. 3
134	6 col. 4
135	7 col. 7

rolls 848/942 cont.

fr. 136	pl. 8	col. 9
137	9	col. 11
138	10	col. 12
139	11/2	col. 13
140	12	col. 14
141	14	col. 16/7
142	15	col. 19
143/4	16	col. 22
145	17	col. 24
146/7	20	col. 29
148	21	col. 31
149	24	col. 34
150	25	col. 36
151	26	col. 38/9
152/3	26	col. 38
154	26	col. 38/9
155	27	col. 40
156-58	27	col. 41
159	28	col. 43
160	28/29	col. 43/4
161	29	col. 44
162	30	col. 45
163	30	col. 45/6
164	33	col. 54
165	35	col. 56
166	36	col. 58
167	36	col. 59
168/9	37	col. 60
170	40	col. 64
171/2	41	col. 66
173/4	42	col. 68
175	43	col. 70
176	45	col. 72

rolls 848/942 cont.

fr. 177	pl. 46	col. 73
178	47	col. 78/9
179	23	col. 33
180	26	col. 38
181	26	col. 39
182/3	49	

(2) ROLL 847

fr. 1	pl. 50	col. I
2-4	50	col. II
5-6	50	col. III
7	54	
8/9	51	col. IV
10	51	col. IV/V
11	51	col. IV
12	51	col. IV
13	51	col. V
14/5	52	col. VI
16-25	52	col. VII
26/7	53	col. VIII
28-30	53	col. IX
31/2	54	
33	= 848 fr. 181	
34	pl. 54	
35	51	col. IV
36-42	54	
43-49	55	

(3) P.Fouad 266 add.

fr. 1-28	pl. 56	
29-53	57	

II. CONTENT OF ROLLS 942, 848, AND 847

Gen. 3,10-12	942 pl.1 col.A*
4,5-7	942 pl.1 col.B*
4,23	942 pl.1 col.C*
7,17-20	942 pl.2 col.D
37,34-36.38,1	942 pl.2 col.E*
38,10-12	942 pl.3 col.F*
*Deut.*4,18	cf. 847 pl.54 fr.7
10,3	847(?), cf.crit.n. on pl.53 col.IX,(9)
10,8-9	cf. 847 pl.54 fr.7
10,22; 11,1	847 pl.50 col.I*
11,10-11	847 pl.50 col.II* cf.847 pl.54 fr.7
*Deut.*11,13-14.16	847 pl.50 col.III*
17,1-2	cf.848 pl.49 fr.117
17,14-16	848 pl.4 col.1*
17,18-19	848 pl.4 col.2
18,3-8	848 pl.5 col.3*
18,15-16	848 pl.6 col.4*
19,3-5	848 pl.6 col.6
19,5-9	848 pl.7 col.7*
19,10-11.13-14	848 pl.7 col.8
19,14-15.18-20	848 pl.8 col.9*
20,3-5	848 pl.8 col.10
20,5-8	848 pl.9 col.11*
20,8-9.12-14	848 pl.10 col.12*
20,16-19	848 pl.11 col.13*

*Deut.*20,19-20;21,1-3	848 pl.12 col.14*
21,4-8	848 pl.13 col.15
21,9-12	848 pl.14 col.16*
21,14-18	848 pl.14 col.17*
21,23	cf.848 pl.49 fr. 117
22,1-3	848 pl.15 col.19*
22,6-14	848 pl.15 col.20
22,21-23	848 pl.16 col.22*
22,24.26-27	848 pl.16 col.23
22,26	cf.847 pl.54 fr.7
23,3-5	848 pl.17 col.24*
23,7-11	848 pl.17 col.25
23,14-17	848 pl.18 col.26
23,21-22.24-25;24,1	848 pl.19 col.27
23,25-24.1	847 (?), cf.crit. note on pl.53 col.IX, (9)
24,4	848 pl.19 col.28
24,7-11	848 pl.20 col.29*
24,19-21	848 pl.21 col.31*
25,1-5	848 pl.22 col.32
25,6-10	848 pl.23 col.33*
25,14-18	848 pl.24 col.34*
25,19	cf.848 pl.49 fr.117
26,1-3	848 pl.24 col.35
26,3-8	848 pl.25 col.36*
26,11-12	848 pl.25 col.37
26,13-16	848 pl.26 col.38*
26,18-19;27,1-3	848 pl.26 col.39*
27,3-9	848 pl.27 col.40*
27,9-10.13-16	848 pl.27 col.41*
27,23-24	848 pl.28 col.42
27,25-26;28,1-4	848 pl.28 col.43*
28,4-11	848 pl.29 col.44*
28,13-14	848 pl.30 col.45*
28,15-17.20	848 pl.30 col.46*
*Deut.*28,31-33	848 pl.30 col.48
28,49-50.54	848 pl.31 col.51
28,54-55.57-58	848 pl.31 col.52
28,58-63	848 pl.32 col.53*
28,63-67	848 pl.33 col.54*
28,68;29,1-4	848 pl.34 col.55
29,9-10	848 pl.35 col.56*
29,17-20	848 pl.36 col.58*
29,21-22	848 pl.36 col.59*
29,26-29;30,1-2	848 pl.37 col.60*
30,3-4.6-7	848 pl.38 col.61
30,9-11	848 pl.39 col.62*
30,16	848 pl.39 col.63
30,19-20	848 pl.40 col.64*
31,2-3	848 pl.40 col.65
31,5-7	848 pl.41 col.66*
31,10-11	848 pl.42 col.67
31,14-17	848 pl.42 col.68*
31,17	cf.847 pl.54 fr.7
31,21-26	848 pl.43 col.70*
31,26-28	847 pl.51 col.IV*
31,27-30	848 pl.44 col.71
31,29;32,1	847 pl.51 col.V*
32,1-7	848 pl.45 col.72*
32,2.4	847 pl.52 col.VI*
32,7-12	848 pl.46 col.73*
32,14(?).17-20	848 pl.48 col.74
32,25-26	848 pl.47 col.76
32,39-43	848 pl.47 col.78*
32,44-49	848 pl.47 col.79*
33,14-20	847 pl.52 col.VII*
33,21-22	847 pl.53 col.VIII*
33,21	cf.847 pl.54 fr.39
33,25-27	848 pl.48 col.84
	847 pl.53 col.IX*

INTRODUCTION

The rolls of the Greek *Genesis* and *Deuteronomy* owned by the Société Egyptienne de Papyrologie (P.Fouad 266), a group of mostly small fragments, are famous for their use of the tetragrammaton and their age (1st cent. B.C.); among the witnesses of the Septuagint only P. Ryl. 458 is older (Rahlfs 957: 2nd cent. B.C.).[1] P.Fouad 266 was acquired by P.Jouget in 1943. Mlle Fr. Dunand completed her edition of the papyrus in 1961, but circumstances beyond her control postponed printing and led to separate publications of the *Introduction* in 1966[2] and of the edition proper in 1971.[3] Seven years later, the appearance of the new rolls was hailed by R. Hanhart as the beginning of a new era of studies in the text of the *Septuagint*.[4] P.Fouad 266, indeed, shows that already in the middle of the first century B.C. the text of the Greek *Genesis* and *Deuteronomy* was basically steady, though the results of continuous attempts to bring the Greek text into closer accord with the Hebrew are clearly recognizable. Therefore, agreements between the new papyri and the Masoretic text against the majority of the best manuscripts of the later tradition do not necessarily establish what may be regarded as the original text of the Septuagint, but may very well result from later assimilations. Textual criticism of the same type as is known

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1) On P.Ryl. 458 see J.W. Wevers, *Catholic Bibl. Quaterly* 39, 1977, 240ff.

2) Fr. Dunand, *Papyrus grecs bibliques, vol. de la Gen. et du Deut. (Introduction)*, Rech. d'arch., de philol. et d'hist. 27, Cairo 1966; cf. A. Henrichs, *Bibl. Or.* 25, 1968, 45f.; G.D. Kilpatrick, *Et. Pap.* 9, 1971, 221ff.; J.O'Callaghan, *Stud. Pap.* 12, 1973, 96ff. (O'Callaghan is concerned with the general problem of identifying minute fragments). For the use of the tetragrammaton see Dunand, *Introd.* 39ff.

3) *Et. Pap.* 9, 1071, 81-150; for photographs see pl. I-XV and E.G. Turner, *Greek Manuscripts of the Ancient World,* Oxford 1971, 56 (= Dunand, pl. XIV; W.G. Waddel, *JThS* 44-45, 1943/4, pl. facing p. 160; here pl. 44 and 45, fr. 104 and 106); O. Montevecchi, *La papirologia*, Turin 1973, pl. 25 (reproduction of Dunand's pll. II (*Deut.* 19, 10-11) and IX (*Deut.* 25, 15-17); here pl. 7 fr. 10 and pl. 24 fr. 49. I did not see the *New World Translation of the Christian Greek Scriptures*, Brooklyn and New York 1950, to which Dunand refers for photographs (*Introd.* 2 n. 2).

4) *OLZ* 73, 1978, 39-46, particularly 40.

from the Christian era and is particularly connected with the name of Origen had already begun in the first century B.C., if not even earlier.[5] This should be of no surprise. As soon as an authoritative Greek translation existed, attempts must have started to improve it and to eliminate discrepancies between the Greek and the Hebrew.[6]

Unfortunately, by the time Dunand's edition appeared, it was already outdated. 119 additional fragments were found in the archives of the Société Egyptienne de Papyrologie, which when added to the 116 fragments published by Dunand bring the total to 235 fragments.[7] Most of the new fragments are small, but sometimes they could be directly joined with Dunand's fragments. Four of the new fragments were published by Zaki Aly in the same volume that contained the edition of Dunand's fragments;[8] and most of the remaining fragments could be identified, although a few resisted an undisputable identification (see preface p. Vf.).

The new fragments contain 49 fragments written in a different hand. They come from a second roll of *Deuteronomy*. This brings the

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5) Hanhart, *loc. cit.* (see n. 4); J.W. Wevers, *Text Hist.* (see p.26) 64ff.; cf. also his treatment of P.Ryl. 458 (see n. 1) and the roll of the twelve prophets found at Murabbaât and published by D. Barthélemy (*Les devanciers d' Aquila*, Leiden 1963). The earlier optimism that the new variants would confirm the theory, formed on the analogy of the *targum*, that the text of the *Septuagint* was not an authorative translation made once and for all, but rather the standard revision which completed the process of gradual coalescence of a large number of translations (P. Kahle, *The Cairo Geniza*, London-Oxford^2 1952, 209ff. and, on the new fragments, 218ff.; in German: Berlin 1962, 232f.; Dunand, *Introd.* [see n. 2] 30ff.; Henrichs, *loc. cit.* [see n. 2]) was premature; see G. D. Kilpatrick, *Et. Pap.* 9, 1971, 221ff. and Hanhart's sober judgement.

6) Wevers also stresses the unconscious influence of the Hebrew on bilingual scribes during the period when the *Septuagint* was actually used by Jews (*Cath. Bibl. Quaterly* 39, 1977, 244; *Text Hist.* 69). Such scribes may have existed in some communities, but the original scribe of 848 was unable to write the *tetragrammaton* and calculated the space so that it would fit κύριος (see p.5f.). Even the second scribe who then added יהוה was not familiar with the Hebrew letters (see n. 27). The *Septuagint* was needed because Hebrew came out of use in the Jewish communities in Egypt.

7) The number of new fragments was originally even larger; but those fragments which were joined with each other before the first photographs were taken were not counted separately. In her *Introduction* (see n. 2), Dunand counted 115 fragments; her edition contains 116 fragments.

8) *Et. Pap.* 9, 1971, 227f. with photographs.

total of the new rolls to three.[9]

1. DESCRIPTION OF THE ROLLS

The fragments were attributed to the following rolls numbered according to Rahlfs' list:[10]

1. 942: *Genesis*, middle of the 1st cent. B.C.,[11] relatively broad columns of c. 15 cm. excluding the margins; (±36 letters per line), shown here on plates 1-3. Only 9 fragments originating from 6 columns (chapters 3, 4, 7, 37 and 38)[12] have been identified. The papyrus is of good quality. No intercolumnation is extant. Also, the numbers of lines per column and the height of the roll are not known. Only parts of the upper and lower margins are preserved (see pl. 2 col. D and pl. 1 col. C). The use of the *tetragrammaton* is not attested for this roll, but may be inferred from the fact that 942 has probably been written by the same hand as 848 or, at least, by a scribe belonging to the same school and scribal tradition. Little blanks indicate new cola.[13] There is also a tendency to mark Hebrew names by little blanks before and after the names.[14]

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9) None of these 49 fragments was published by Dunand. She assumed correctly that her fragments came from two different rolls, one containing *Genesis*, the other *Deuteronomy* (see *Introd.* [n. 2] 3). Only 3 of her 116 fragments came from *Genesis*; 6 new fragments were added.

10) The number 942 was originally given to the whole lot (Dunand, *Introd.* [see n. 2] 2). When, however, it became clear that P. Fouad 266 contains fragments from two different copies of *Deuteronomy*, a separate Rahlfs number was attributed to each of the three rolls. 942 was kept for the roll of *Genesis* so that Wevers' edition of this book of the *Septuagint* (see the next note) was not affected. The numbers 847 and 848 were given to the two rolls of *Deuteronomy* by R. Hanhart.

11) For the date see Dunand, *Introd.* (see n. 2) 9ff.; Turner, *Greek Man.* (see n. 3) 96 ("perhaps c. 75-25 B.C."); J.W. Wevers, *Genesis*. Septuaginta, Vetus Testamentum Graecum auctoritate Academiae Scientiarum Gottingensis editum I, Göttingen 1974, 25 ("um 50 v.Chr."; see also Wevers' description of 848 in his edition of *Deuteronomy* [see n. 28] 14).

12) For details see list II (p. XII).

13) Pl. 3 col. F, (2). The practice was obviously the same as in 848 and 847. Cf. nn. 24 and 32.

14) Pl. 1 col. C, 21(?); pl. 2 col. E, (9). Cf. n. 33.

Although too few fragments are extant for this roll to be textually significant,[15] a few passages deserve attention.[16]

2. 848: *Deuteronomy*, middle of the 1st cent. B.C. (see note 11), shown here on plates 4-49 (unidentified fragments on pl. 49). The quality of the papyrus is the same as in the case of 942, and both rolls have probably been written by the same scribe. The columns of 848 are smaller (11.5 cm. excluding the margins; ±37 letters per line); the height of the writing area varies between 15.5-16.5 cm. (21-23 lines).[17] The upper margin was originally at least 3.5 cm.,[18] the lower margin 4 cm.[19] This indicates close to 24 cm. for the height of the entire roll. *Kolleseis* are occasionally visible, but since too much of the roll is missing, the length of the *kollemata* cannot be determined.[20] The intercolumnation varies around an average of 1.5 cm.,

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15) Cf. J.W. Wevers, *Text History of the Greek Genesis*, Mitt. des Septuaginta-Unternehmens XI, Abh. Akd. Göttingen 1974, 186.

16) See notes on pl. 1 col. A, (1)ff. and B, (2); pl. 2 col. E, (8)f.; pl. 3 col. F, (8)f.

17) Cf. pl. 15 col. 20: 15.5 cm. (22 lines); pl. 27 col. 40: 16.2 cm. (22 lines; the distances between frr. 60, 155, and 61 were probably 0.1 and 0.2 cm. larger than they are arranged on the photograph); pl. 29 col. 44: 16.1 cm. (21 lines; frr. 161/68 should have been moved up 0.3 cm.). For the variation in height of the writing area see, *e.g.* pl. 8 col. 9f. and pl. 10 col. 12f. (the lines of col. 12 raise in the second half). - Most columns had 22 lines. For 21 lines see pl. 9 col. 11 (?; cf. note); pl. 24 col. 35 (?); pll. 28-29 coll. 43-44; pl. 32 col. 53 (?; cf. note); pll. 39-40 coll. 63-64 (?; cf. notes). Pl. 44 col. 71, however, had 22 lines (pace Dunand, *Introd.* [see n. 2] 4, cf. the note on 71,22; for pl. 45 col. 72 cf. the note on 72,21f.). For 23 lines see pll. 14-15 coll. 17-19 (cf. note on col. 19); pl. 18 col. 26 (cf. note); pll. 19-20 coll. 27 (?) and 29 (?), also col. 30 (cf. note on pl. 21 col. 31); pll. 22-23 coll. 32-33; [cf. note on pl. 24 col. 34]; pl. 31 coll. 51-52 and pl. 41 col. 66 (see note).- All measurements were made on the photographs.

18) See pl. 15 col. 20; pl. 42 col. 67; and pl. 27 col. 41 (3.3 cm.); Dunand, *Introd.* (see n. 2) 4.

19) The lower margins vary, of course, depending on the height of the area of writing. Col. 44 (pl. 29) has an extant margin of 4.1 cm. (21 lines), but the margin of pl. 43 col. 70 (22 lines) actually measures 4.4 cm.; cf. also pl. 15 col. 20 (22 lines): 3.8 cm.; pl. 26 col. 39 (22 lines): 3.7 cm.

20) No search for *kolleseis* was made on the originals. Those which were observed on the photographs are indicated in the notes accompanying the plates. For the terminology see E.G. Turner, *The Terms Recto and Verso*, Papyrol. Bruxellensia 16, Brussels 1978, 15f.

but occasionally it narrows down to 0.2 cm.[21] Towards the bottoms the lines have the tendency to begin progressively more to the left, thus producing slightly longer lines (Mass's Law).[22] *Paragraphoi* marking the beginning of verses are used throughout, though not regularly. An additional long oblique stroke marks the beginning of chapter 21.[23] Frequently small blanks indicate new verses, sentences, or cola,[24] while Hebrew names are not surrounded by blanks, as is the case in 942. The ends of lines are occasionally left blank in order to start the next verse on a new line.[25] Corrections are rare.[26] A gloss appears on the lower margin on pl. 6 col. 4.

It is this roll which is characterized by the use of the tetragrammaton (יהוה). Where it was to occur the original scribe left a blank equal to 5-6 letters (i.e. about the size of κύριος written in full) and marked it by a high dot at its beginning. A second scribe filled in the Hebrew letters. They cover only the middle of the blank, usually the

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21) Pl. 47 col. 78/9, 18/9; 0.4 cm.: pl. 31 col. 51,3.

22) See particularly pll. 11-12 coll. 13-14; pl. 14 col. 17; pl. 18 col. 26; pll. 22-24 coll. 32-34; pl. 34 col. 55; pl. 43 col. 70; and pl. 45 col. 72. Turner, *Greek Man.* (see n. 3) 6.

23) Pl. 12 col. 14. This is the only instance; a reason for this special treatment is not apparent. Chapters 27 and 29, beginning in the middle of a line (pl. 26 col. 39 [no extant paragraphos]; pl. 34 col. 55), are not marked by an oblique stroke; chapter 28 begins on a new line, but is marked only by a *paragraphos* (pl. 28 col. 43).

24) New verses: *e.g.* pl. 15 col. 20,5 (see also n. 26).12.13; pl. 21 col 31, 5(?); pl. 30 col. 48, (2) etc. These blanks may be combined with paragraphoi [pl. 22 col. 32, 17(?)].- Cola, sentences, groups of words: pl. 13 col. 15, 7 and 22; pl. 16 col. 22, (3); pl. 22 col. 32, 20(?) and 21(?); pl. 23 col. 33, 20 and 22; pl. 25 col. 36, 19 etc. The size varies according to the function of the blank. In addition, there occur blanks for which I see no reason: *e.g.* pl. 22 col. 32, 23; pl. 26 col. 38, 17(?; see note *ad loc.*); cf. n. 13 and 32.

25) *e.g.* pl. 5 col. 3,10; notes on pll. 24 col. 34, 18(?)f. and 44 col. 71,22.

26) Pl. 8 col. 9,18(?); pl. 15 col. 19,6(?); pl. 15 col. 20,5 (see note *ad loc.*); and pl. 23 col. 33,15, where the scribe had originally omitted a word and had left a blank for it; later he filled in the missing word (see note *ad loc.*). All the corrections may have been made by the first scribe.

space of 2 1/2 - 3 letters.[27]

The bulk of the fragments (177 pieces) belongs to this roll (chapters 17-33). Because of the fact that the first half of this roll has disappeared entirely, we might conjecture that the whole of *Deuteronomy* was contained in two rolls the first of which left no traces. But other explanations for this type of preservation are possible.

3. 847: *Deuteronomy*, second half of 1st cent. B.C. or, perhaps, early 1st cent. A.D.,[28] shown here on plates 50-55 (unidentified fragments on pll. 54 and 55). The papyrus is of a quality similar to 942 and 848. Only 49 very small fragments of a

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27) ו and ן are frequently not clearly distinguished in writing. For this and other pecularities see Dunand, *Introd.* (see n. 2) 13 (at pl. 5 col. 3,6 the ו is broken off, not "absent"). See also n. 2

28) In many details, this hand is similar to 848, but larger, thinner, more rounded and irregular, and less bilinear, though the extensions of letters above the "upper line" and below the "lower line" are only small (see particularly λ). The letters are occasionally decorated by quite heavy strokes [Schubart's decorative style; see particularly γ at pl. 51 col. IV, (5)]. Also the middle horizontal strokes are stressed (see, *e.g.*, ρ at pl. 52 col. VI, (6). In particular α, ζ (, see Turner, *Greek Man.* [see n. 3] pl. 21 [R. Seider, *Palaeographie der griechischen Papyri* II, Stuttgart 1970, IX 16; P.Oxy. 4, 659]: 1st. cent. B.C.; Turner pl. 37 [P.Oxy. 31, 2545, a much smaller hand]: end of 1st. cent B.C. or early 1st cent. A.D.), and ξ (, though this shape continued well into Roman times) look definitely Ptolemaic. μ ( ) fits best into the 1st cent. B.C. or A.D. The large ε ( ) with the heavy upper curve and the shape of some of the σ (; not much different from 848) point towards the end of the Ptolemaic and the beginning of the Roman times. P.Fayum 7 (C.H. Roberts, *Greek Literary Hands*, Oxf. 1955, 9b; *Od.* book 6; dated: end of the 1st cent. B.C.) shows the same deliberately oldfashioned style (cf. particularly α, ζ, and ξ and, on the other hand, ε and σ; cf. also μ and ρ). In general, cf. W. Schubart, *Griechische Palaeographie*, Hb. d. Altertumsw. I 4,1, München 1925, 116 (Turner, *Greek Man.* pl. 20; P.Oxy. 15, 1790): 2nd. cent. B.C.; W. Schubart, *P. Gr. Berol.*, Bonn 1911, 11b (Seider, *Palaeographie* II, VI 12; P.Ber. 9775): 1st cent. B.C.; Roberts, *Lit. Hands* 10c (M. Norsa, *La scrittura lett. Greca*, Florence 1939, pl. 7; P.Oxy. 2, 246): 66. A.D.; *P. Gr. Ber.* 18 (Roberts, *Lit. Hands* 11a; Seider, *Palaeographie* II, XIV 27; P.Berol. 6926B): 1st cent. A.D.; Aur. Leone, *L' evoluzione della scrittura nei pap. Gr. del Vecchio Testamento*, Barcelona 1975, pl. VI (P.Oxy. 8, 1080): 1st/2nd cent. A.D. The last three examples are, however, distinctly later than the new fragments, and one may assume that 847 was written around the same time as 848: On first look, however, the hand of 847 looks slightly older. This could be a deceptive impression. Although I had originally assigned this roll to the 1st cent. B.C., the trema (see n. 34) later made me prefer the 1st cent. A.D. Correspondingly, J.W. Wevers assigned this roll to about 50 A.D. (*Deuteronomium.* Septuaginta, Vetus Testamentum Graecum auctoritate Academiae Scientiarum Gottingensis editum III 2, Göttingen 1977, p. 14). I am now more inclined towards a date at the end of the 1st cent. B.C.

few letters each are extant. Fortunately, some of the fragments fit together. Those that were definitely identified come from chapters 10-11 and 31-33.[29] Part of the upper margin is extant in col. II (pl. 50). The columns seem to have had ±21 lines.[30] Since the height of the lines and the interlinear space are each about 0.4 cm., this amounts to 16.4 cm. Comparing this size of the column with 848, one might assume that the overall height of the roll 847 was the same (24 cm.). The width of the lines averages 24 letters, which correspond roughly to 17 cm., followed by an intercolumnation of ±1 cm. But the number of letters per lines varies considerably.[31] *Kollesis* may occur on pl. 52 col. VII (see note *ad loc.*). *Paragraphos* is extant on pl. 51 col. V. Small blanks separate verses, sentences, or cola[32] and mark Hebrew names.[33] A large blank precedes Moses' blessing of Dan, presumedly at the end of line (4?) of col. VIII (pl. 53) in order that the blessing may begin at a new line (see n. *ad loc.*). No κύριος or *tetragrammaton* is extant. θεός is written in full; thus we may assume that the scribe did not use the Christian abbreviations of holy names, which came into use after 70 A.D. "Inorganic" *trema* (indicating the beginning of a word) occurs once [pl. 51 col.IV, (11)]. This confirms the date assigned to this hand,

29) For details see list II (p.XIIf.). The general distribution of these fragments renders it unlikely that fr. 7 (pl. 54) is *Deut.* 4,18 or 22,26 (see note *ad loc.*).

30) This calculation results from pl. 51 coll. IV/V,(4).

31) The length of lines varies between 18 and 24 letters in col. III (pl. 50), between 22 and 23 in col. II, and between 24 and 27 letters in col. I and IX (pl. 53). The lines of col. IV (pl. 51) range from 25 to 29 letters and those of col. VII (pl. 52) from 20 to 30 letters, if this count is not distorted by scribal errors in the lost part of the column. The top of col. VII was considerably smaller than its bottom.

32) Before the beginning of verses: pl. 51 col. IV, (11); pl. 52 col. VII, (2); pl. 53 col. IX, (1); cf. also pl. 54 fr. 39, (3).- Before the beginning of subverses, sentences, cola etc.: pl. 51 col. IV, (6) and (10); pl. 52 coll. VI, (1).(7) and VII (10).(15).(18). Small blanks also occur elsewhere: pl. 52 col. VI, (2). Cf. n. 13 and 24.

33) Pl. 52 col. VII, (14). (15). and (20), all in front of the name. No example survives for a blank after those names. Cf. n. 14.

though it favors the later part of the range indicated above.[34] Corrections are frequent.[35]

The identification of three separate rolls is certain. Though 942 and 848 were probably written by the same scribe (see above), these fragments of *Genesis* and *Deuteronomy* hardly come from a single roll. Such an assumption would not account for the fact that there are no extant fragments from chapters *Gen.* 39 - *Deut.* 16. Moreover, the width of the columns is larger in 942 than in 848. Both rolls may nevertheless have been part of the same ensemble of 5 (or even more) rolls of the *torah*.[36] Similar arguments preclude the identity of rolls 942 and 847 which, in addition, were clearly written by different hands.

As for 847 and 848, the same conclusion is obvious. These two rolls were written by clearly different scribes, and *Deut.* 31,26-32,4 is extant in both, though fragmentary.[37] In fact, 847 and 848 represent different recensions.[38] Nevertheless, both rolls were ap-

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34) "Inorganic" is the use of the *trema* which marks the initial or emphasizes the final vowel of a word, while its use for separating vowels in a cluster is called "organic." The "organic" use is attested as early as the 2nd cent. B.C., though it does not become common before the 2nd cent. A.D. For "inorganic" use I am not aware of any example before the end of the 1st cent. B.C.: P.Oxy. 24, 2387 (Turner, *Greek Man.* [see n. 3] pl. 15, dated to the end of 1st cent. B.C. or the early 1st cent. A.D.); cf. Turner p. 12 and Koenen, *ZPE* 16, 1975, 222.

35) The corrections at col. I, (4) [pl. 50] and col. VII, (16) [pl. 52] may have been written by the original or a second scribe; col. VII, (19) [pl. 52] is surely by a second scribe (cf. ⅄ and see n. 28), perhaps also col. II, 5 (pl. 50).

36) If 942 and 848 were part of an ensemble of rolls of the *torah* (cf. Dunand, *Introd.* [see n. 2] 3), they could represent the same type of text. But this is by no means certain. As soon as the *torah* was divided into different rolls, each of them could have its own textual history. The fact that only remnants of two rolls survived, whereas at least three rolls entirely disappeared illustrates the individual fate of the rolls. For this reason it seemed advisable to register these two rolls under separate numbers. The small quantity of text of 942 does not provide conclusive internal evidence.

37) The following words are extant in both rolls (sometimes only fragmentarily): *Deut.* 31,26 βυβλίον; αὐτό. 31,27 ὅτι ἐγὼ ἐπίσταμαι; σου καὶ τὸν τράχηλον; σκληρόν. ἔτι γὰρ ἐμοῦ. 31,28 διαμαρτύρωμαι. 31,29 χερῶν. 32,1 καὶ (ἀκουέτω). 32,2 καταβήτω ὡς; ὡσεὶ ὄμβρος; νιφετὸς ἐπὶ. 32,4 τὰ (ἔργα); κρίσις. 33,26 ἐπιβαίνων; βοηθός.

38) Cf. the versions of *Deut.* 31,27f. in both rolls:
848 (pl. 44 col. 71,4ff.): πα- 847 [pl. 51 col. IV, (8)ff.]: [πα-

parently used by the same Jewish community[39] and witness the early, occasionally the original form of the text of *Deuteronomy*.[40] On the other hand, both rolls show the tendency of harmonizing the text of the *Septuagint* with the Hebrew parent text.[41] Both are extremely important for our knowledge of the history of the text of *Deuteronomy*. The value of 847, however, is substantially reduced by its fragmentary character which allows only tentative conclusions.[42]

ραπικρ[αίνοντες ἤτε 5 τ]ὰ πρὸς יהוה τὸν θεόν, [πῶς οὐχὶ καὶ ἔ6σ]χατον τοῦ θανάτου μ[ου; ἐκκλησιάσατε 7 π]ρός με τοὺς φυλάρχας [καὶ τοὺς πρεσβυ-] 8τέρους ὑμῶν κ.τ.λ.	ρα1(9)πικραίνοντες ἤτε τὰ πρὸς τὸ]ν θ[εὸν 1(10) ὑμῶ]ν (?), πῶ[ς οὐχὶ καὶ ἔσχατον] τοῦ [θα1(11)νάτο]υ μου; [ἐκκλησιᾶτε (?) πρός με] ὑμ[ῶν 1(12) τοὺς φυλάρχους (?) καὶ τοὺς ποεσβυ- τέ1(13)ρους κ.τ.λ.

The addition of 5 יהוה and the omission of 7 ὑμῶν after φυλάρχας (ὑμῶν καὶ om. 71; ὑμῶν καὶ τοὺς om. 125) are peculiar to 848. The form φυλάρχας occurs only in 3O'. On the other hand, the addition of (10) ὑμῶ]ν (?) and the advanced position of ὑμ[ῶν in 11 are pecularities of 848. ἐκκλησιᾶτε (?) instead of ἐκκλησιάσατε occurs also in V and 314. These are all deviations from the original text of *Deut.* 847 has the correct ἔσ]ται in 32,25, while 848 seems to offer the ἐ]στίν of a minority of mss.; λέγων ἀπόλοιο may have been omitted in 847 [pl.53 col.IX, (9?); see n. *ad loc.*], whereas 848 does not give an indication for the same mistake.- Other peculiar mistakes of 847: omissions of τοῖς ποσίν [pl.50 col. II, 5: *Deut.* 11,10; the missing words were added interlinearly] and καὶ [pl. 50 col. III, (2): *Deut.* 11,13]; ἐκπεπόρ]ευσαι instead of ἐκπεπόρευσθε [pl.50 col. II, 3: *Deut.* 11,10] assimilates this form to the preceding εἰσπορεύηι. For the details see the discussion of coll.II, IV, and VII (below) and for other columns consult the notes attached to the plates. For the idiosyncrasies of 848 see Wevers, *Text Hist.* (see p. 26) 64ff.

39) The fragments of 847 have been registered under the same number as those of 942 and 848 (P.Fouad 266). Together with the fragments published here as an *addendum* (pll. 56 and 57), the fragments of 847 might have been in the box which Fr. Dunand mentions as containing "une masse de débris minuscules; quelques lettres, parfois à peine lisibles, apparaissent sur les plus grands d'entre eux" (*Introd.* 2, n. 6). All these fragments were bought together from Phokion Tano, a highly experienced dealer who is not likely to have mixed up different lots of fragments. He probably bought them from the same *fellah* or *fellahin*. If so, all the fragments were probably found at the same spot.

40) *Deut.* 11,10 εἰσπορεύῃ and ἐκπεπόρευσθε (pl. 50 col. II, 1ff.; the papyrus has εκπεπορ]ευσαι and confirms the perfect form though the second pers. sg. is wrong (see n. 38); *Deut.* 11,11 εἰσ]πορ[εύηι (?) [*ibidem*, line 6]; *Deut.* 33,15 [ιο καί at the beginning of this verse: pl. 52 col. VII, (2)]; and *Deut.* 33,17 ἐπ' [ἄκρου [*ibidem*, line (11)]. See the discussion below. For 848 consult Wevers, *Text Hist.* (see p. 26) 64ff.

41) For assimilations of the Greek text of 847 to the Hebrew see the discussion of pl. 52 col. VII, (16)f. and (19) [below p. 18ff.]. For 848 see Wevers and Hanhart, *locc. citt.* (see n. 5).

42) It is for this reason that J.W. Wevers made only limited use of 847 in his edition of *Deuteronomy* (see n. 28).

2. TRANSCRIPTS OF THREE COLUMNS OF 847

An exhaustive evaluation of this new manuscript does not fall within the scope of this photographic edition. But in order to facilitate the use of this extremely fragmentary material and to substantiate the general evaluation given above,[43] it is appropriate to offer a transcript of the three columns of which substantial parts can be reconstructed and to add a few textual notes.[44]

(A) PL. 50 COL. II: *DEUT.* 11, 10-11

The top margin is visible. The actual beginnings of lines are uncertain, and the present arrangement is arbitrary. The preceding column ended (*Deut.* 11,10): [εστιν γαρ η γη εις ην εισπορευηι]

1 [εκει κληρον]ο̣μησαι αυ[την οὐ-] frr. 2/3
[χ ωσπερ η γη] Α̣ιγυπτου ε̣[στιν]
[οθεν εκπεπορ]ευσαι̣ ε̣[κειθεν ο-]
4 [ταν σπειρωσιν] τον σπ̣[ορο]ν̣ [και] frr. 2/4
[ποτιζωσιν 'τοις] π̣οσιν' [ως] κηπ[ο]ν̣ λα[χανει-] frr. 2/4
11,11 [ας | η δε γη εις ην εισ]πορ[ευηι]
- -

End of the preceding column; εισπορευη (-ει 19 75′- 767) B *b n* Aeth Sa, Rahlfs : συ εισπορευη Prok. 904, Compl, = Mas TargOnkelos : εισπορευεσθε 29 121 Lat. 100 Arm : εισπορευεσθε υμεις A 392 68′-83 : υμεις εισπορευεσθε F M V and all others (with variants), = Q Sam TargNeofiti

847 offers in line 3 the 2nd pers. sg. (εκπεπορ]ευσαι. This seems to be an assimilation to εισπορευηι (see below). Therefore it may be assumed that 847 in fact read εισπορευηι, as B *b n* (and others) and Mas (+TargOnk.). If its εισπορευηι is a correction

43) See above nn. 38, 40, and 41.

44) The collation is based on the edition of Wevers (see n. 28) and A.E. Brooke - N. McLean (*The Old Testament in Greek*, I 3 *Numbers and Deuteronomy*, Cambridge 1911). P. 963 was collated for the passages that are extant. For the Hebrew, the *Biblica Hebraica Stuttgartensia* (fasc. 3 *Numeri* by W. Rudolph and *Deuteronomium* by J. Hempel, Stuttgart 1972 and 1977) was used. The general principles for the following discussion, the abbreviations, and sigla are the same as will be used in the notes accompanying the plates; see p. 21ff.

on the basis of the Hebrew, one would expect that line 3 would also follow the Hebrew. Since this is not the case, εισπορευηι may well be the original *Deut.*, though, in the following part of the sentence, the original form probably was εκπεπορευσθε. For the opposite view see Wevers, *Text Hist.*125 (without reference to 847). Cf. also n. on line 6.

2 ωσπερ : ως (ος 54) 54-75′ η γη : γη B : η 55O(orig.) *d*(exc.106): η γη η 458 3 οθεν - εκειθεν om. *d*(exc. 106) [1 εκει - 3 εκπεπορευσαι om. 527; 1 κληρονομησαι - 3 εκειθεν om. 381′] οθεν A B F M V and most mss. : οθεν και 46′-52′646 (cf. the erasure of 3 letters after οθεν in 53) εκπεπορ]ευσαι 847 alone: *existi* Lat.100 Aeth (exc.G) Sa : εκπεπορευσθε (-σθαι G) B V G-426, Rahlfs : εξεπορευθητε 246 *z*, cf. תצאתם Mas : εκπορευεσθε A F M and all others (εκπορευησθε 318 : εισπορευεσθαι 767)

The 2nd pers. sg. is best understood as an assimilation to the preceding εισπορευηι (see above), which may have independently taken place in some of the translations of the Greek (Lat. Aeth. Sa.); the Hebrew offers the 2nd pers. pl. On the other hand, the perfect (εκπεπορ]ευσαι) confirms the perfect εκπεπορευσθε of B V G-426. Wevers (*Text Hist.* 141) argues for the present tense (ἐκπορεύεσθε), because the Greek translation would have used the aorist (cf. 246 *z*), if the verb of the ὅθεν clause was to express an action prior to the time of speaking. Indeed, this is not what the perfect ἐκπεπόρευσθε means. It denotes rather the fact that the Hebrews are still in the process of their migration, and this is suitable. In such a situation the agreement of 847 and B V (against A F M) is decisive. In spite of 847 being wrong with regard to the 2nd pers. sg., its perfect form helps to recognize *Deut.'s* ἐκπεπόρευσθε.

4 σ̣π̣[ορο]ν̣ as A B F M V and almost all mss. : σπορον σου (σ. asterized in G Syh) *O*(exc. 82) Syh [και] as A B F M V and almost all mss. : om. Lat.91 92 94-96 Aeth Pal

Palaeographically]ν̣ is preferable to κ]α̣ι̣ (cf. notes on line 5).

5 `τοις] π̣οσιν′ as A F M V and most mss. : τ. π. σου (σου asterized in G Syh) G-426 Syh; = Sam ברגליך, cf. Mas ברגלך : τ. π. αυτων B Prok.904 Aeth Bo : om. 75 [ως] as F *oII* (exc.707) 59 407 :

dominum Pal, = יהוה Mas 9f. [υ|μων : om. by all mss. and Mas

[υμω]ν̣ is a unique though obvious reading as]ν̣ cannot be the final ν of θεον; otherwise the next line (11) would have to begin with υ (θανατο|υ)[45] which, of course, is impossible. One wonders whether the text of 847 was not expanded to the full formula πρὸς יהוה (or κύριον) τὸν θεὸν ὑμῶν. In this case, the remaining text of lines (8)/(9) would have been either c. 12 letters longer or about 6 letters shorter. If it was longer, το]ν θ[εον could have stood at the end of line (10) [instead of 9]. Otherwise σήμερον might have been omitted as in 120, or τα as in 72 71. The latter suggestion implies long lines in (8) and (9). Whether the expansions in 848 and 847 are related to each other or not, they are clearly secondary manipulations of the next of *Deut.*

(11) εκκλησιατε V 314 : εκκλησιασατε A B F M 963 and almost all mss. : εκκλησιασετε (-ται 319) 319 509 : εκκλησιασεις 669(orig.)

In the context the imperative of the aorist is needed. If 847 indeed had the present tense (cf. n.48), this was a mistake which it shared with V and 314. Since, however, the mistake is of a common type (haplography), it would not constitute a link between these mss. even if the reading were certain. Cf. p. 12 on pl. 50 col. II, 51.

(11) cont. προς preceded by ουν *O*(exc. 82orig.)-58 128-630-669^{I} Arm Sa Syh (11)-(12) ὑμ|ων (see p. 7) | τους φυλαρχους (or -χας) 847 alone : τους φυλαρχους υμων (ημων 46corr.; υμ]ῶν 963) A B F M V and almost all mss. (with variants) : τους φυλαρχους (-χας 848; see n. on pl. 44 col. 71,7) 848(apparently) 125 71 (12)-(13) και τους πρεσβυτερους om. B 72 75′ Compl. (12) και (κ. om. 71) τους almost all mss. : om. 125 (12)-(13) πρεσβυτε|ρους as 71 44-125 : πρεσβυτερους υμων A B F M V and almost all mss. (13) και (κ. om. 44-125 71) τους (τ. om. 44-125) κριτας υμων (υ. om. 44-125 71 : ημων 246 669^{I}) A B F M V and almost all mss. : om. 376′ 550′ 130 319 Syh, Compl., cf. Mas (13)f. και τους (τ. om. 125) γραμματοεισαγωγεις (γραμματεις και εισαγωγεις 508) υμων (υ. om. 72 509 : ημων 54) A B F M V and almost all mss. : om. 550′

45) For the fact that line end has to occur between the two fragments see p. 12.

As the text of lines (12)-(14) is lost, I refrain from recording subsequent variants. The Hebrew is much shorter: " Assemble unto me all the elders of your tribes, and your bailiffs, so that ..."[46] Some of the Greek mss. also omit some of the officers. The article and και are frequently left out. It is for these reasons that the position of fr. 12 remains hypothetical.

The reconstruction of lines (11)-(13) is particularly puzzling. If frr. 11 and 35 both originate from this column (see above), at least υμων must be displaced. If υμων precedes τους φυλαρχους, as is assumed in the reconstruction given above,[47] πρεσβυτερους may not have been accompanied by a second υμων (om. in 71 44-125). In this case the next υμων could easily switch back into the position after τους κριτας.

All the idiosyncrasies of 847 in lines (9)-(13) are of no avail for *Deut.*

(15) αυτων : υμων *b* Pal : om. 64(txt) παντας (obelized Syh; om. 58 Aeth^{M} Pal[apparently], = Mas) τους : τους παντας *d*(exc. 125) *t*

No particular problem surfaces in the few extant letters of lines (15)-(17).

(C) PL. 52 COL. VII: *DEUT.* 33, 14-20

The left margin is extant. Fr. 24 contains only the single letter ρ and a blank in the following line. The ρ suits 19 εμπορ[ια, and the blank in line 20 already begins at the end of fr. 23. The fragments were joined in Cairo, partly on the basis of the fibres. Nevertheless, uncertainty prevails. The blank precedes the name of Gad (see n. 33). Normally this type of blank is much smaller, so far as we can tell on the basis of the limited evidence.

The first extant line continues the phrase: καθ ωραν γενηματων

46) Translated by M. Rosenbaum and A.M. Silbermann (*Pentateuch with Targum Onkelos, Haphtaroth and Rashi's Commentary:Deuteronomy*, New York 1960.

47) Alternatively one might consider a simple scribal omission (or dislocation) of εκκλησιασατε προς με and reconstruct (11) [<εκκλησιασατε προς με> τους φυλαρχους] ὑμ[ων. The precise amount of letters lost in the lacuna is not known (up to 16 letters), because the beginning of v. 28 may have been marked by a longer or shorter blank.

ηλιου (33,14)

- -

(1) [τροπ]ων [και απο συνοδων μη-] fr.16
33,15 [νων] απο [κορυφης ορεων αρ-]
[χης] και απο [κορυφης βουνων αενα-]
33,16 (4) [ων | και καθ ωραν γης πληρωσεως και]
[τα δεκτα τωι οφθεντι εν τηι βατωι]
[ελθοισαν επι κεφαλην |ωσηφ και]
επι κορυφη[ς δοξασθεις εν αδελφοις] frr.16/17
33,17 (8) πρωτοτοκο[ς ταυρου το καλλος αυτου]
κερατα μο[νοκερωτος τα κερατα αυ-]
του εν [αυτοις εθνη κερατιει αμα]
εως επ [ακρου γης αυται μυριαδες]
(12) [Εφραιμ και αυται χιλιαδες Μα-]
33,18 [νασση | και τωι Ζαβουλων ειπεν]
[Ευφρανθητ]ι Ζ[αβουλων εν εξοδιαι frr.21/22
σου και |[σσ]αχα[ρ εν τοις σκηνωμασιν]
33,19 (16) αυτων |`εθν[η επι]´μ[αλ]εσονται εις το ορος και]
[εκει θυσ]ουσ[ιν θ]υ[σιαν δικαιοσυ-]
[νη]ς οτι π[λουτο]ς θαλα[σσης θηλασει σε]
[και] εμπορ[ια παρ]αλι[[ω]]`α´ν [κατοικουντων] frr.23/24/25
33,20 (20) [και] τωι [Γαδ ειπε]ν ευλ[ογημενος]
- -

(2) απο B 707 C´´ *b s* 28 407´Chr. I 80 Arm^{te} Bo Sa(Pierp. Morgan Copt. ms.566) : και απο A F M V and all other mss., = Mas (2)-(3) ορεων αρχης και απο κορυφης om. *d*(exc.125) WI *t* 120 59 646

απο [line (2)] follows a blank. This fact renders it virtually certain that verse 33,14 begins with απο (και om. as in B and others). The omission of και is the *lectio difficilior*; its addition, on the other hand, corresponds to the Hebrew; it may also follow the pattern of καὶ ἀπὸ κορυφῆς in 32,15b (cf. καὶ ἐπὶ κορυφῆς in 33, 16d). Since 847, B, and a number of other mss. offer the text without initial και, this may well be what *Deut.* once had. Cf. the και lacking in line (9).

(4) πληρωσεως A B F M V and most mss. : πληρωσεως αυτης (α. under obel. in-

stead of aster. Syh^{m} *O*(exc.82)-58 *d n*(exc.75) *t*(exc.799) 59 Syh^{m}, = Mas : πλ. αυτου 75 : πλ. αυτων 799 (7) εν almost all mss. : επ B 29 344(marg.) 407 (8) το om. 458 αυτου om. 414 (9) κερατα A B F M V and most mss. : και κερατα *d t* Aeth Arm, = Mas (11) επ B V 707 WI -127-767 318 407′ Tert. *passim* : om. 376′ 54-75′ 18-68′-120 59 646 Lat.100 Ambr. *passim* Aeth Arm Bo : απ(ο) A F M and all others γης B M V and most mss., = Mas : της γης A F 72-381′ 414 *b* and a number of mss., = Sam Targ Pesch. αυται A B F M and most mss. : αυται αι V *oII*(exc.29)

746 confirms the επ [line (11)] of B V and others. See Wevers' edition.[48]

(16) αυτων *n*(exc.127) 344(marg.) 120 59 Arm : αυτου (αυτω 346[corr.]) A B F M and most mss., Rahlfs Wevers : σου V *b* Lat.100 Aeth, = Mas : om. 407

The variants of line (16) represent three different stages of the development of the text. (1) αὐτοῦ instead of σοῦ suits the pattern of these blessings, in which σοῦ and αὐτοῦ are promiscuously used in reference to the respective tribe. Nevertheless, in the parallelism Ζαβουλών, ἐν ἐξοδίᾳ σου / Ἰσσαχάρ, ἐν τοῖς σκηνώμασιν αὐτοῦ the pronoun of the 3rd person in the second colon is harsh and, compared with the 2nd person of V b Lat.100 Aeth and Mas, the *lectio difficilior*. We may conclude that αὐτοῦ is the reading of *Deut.* (2) σοῦ, consequently, represents a secondary assimilation to the Hebrew. (3) αὐτῶν is not paralleled in the other blessings. It is certainly wrong; its attestation is weak, and it destroys the parallelism between Ζαβουλών and Ἰσσαχαρ. It may result from the fact that this particular blessing is aimed at the tribes of Zebulun *and* Issachar. But it also may be just a simple scribal error (αυτου > αυτω > αυτων). This type of mistake indeed occurs frequently. For example, in *Deut.* 33,11a the mss. 107′ have ισχυν αυτων instead of ι. αυτου; in 33,11c, 630(orig.) offers εχθρων αυτων instead of ε. αυτου (ε. αυτω B 58-426 and a number of mss., = Rahlfs); and in 33,25a, υποδημα αυτων instead of υ. αυτου is the reading of 664 (orig.). In the case of *Deut.* 33,18c, this common type of mistake does not constitute a link between 847 and *n* [cf. p. 11f. on pl. 50 col. II,5].

48) For (5) τηι βατωι (τω βατω B and others) see Wevers, *Text Hist.* 137f. P. Walters prefers τῷ βάτῳ (*The Text of the Sept.*, Cambridge 1973, 323.

(16) `εθν̣[η] επι΄κ̣[αλ]εσο[νται (or `εθν̣[η]΄ κ̣[αλ]εσο[νται; the serif at the peak of the vertical stroke of κ is all of this letter that is extant) εις το ορος 847 alone; = עמים הר יקראו Mas (*populus ad montem vocabunt* Vulg.) : εθνη εξολεθρευσουσιν (εξ. with minor variants) και επικαλεσεσθε (ε. [or spelled -σθαι] B V 58-376'-707 344[marg.] z 319 509 646, Compl : επικαλεσονται *d n t* 59 Tht., *Dt*, = Mas [above]; επικαλεσα σε 72 : επικαλεσασθε [or -σθαι] all other mss.) *Deut.* (16)-(17) [και | εκει] (= Sam Pesch.) or |εκει (Mas) : εκει και *Deut.* (17) θυσουσι(ν) *d n t* 59 Tht., *Dt*, = Mas : θυσετε A B F M V and most mss. : θυσατε (-ται 319) 29 C΄' *b* 53΄-129 85΄-344[marg.]-346-730 and others θυσιαν almost all mss. : *victimas* Lat.100, = Mas (זבחי) : εκει θυσιαν A 246 z 646

At first sight, it is tempting to assume that the scribe in line (16) simply forgot εθνη εξολεθρευσουσιν και επι- and merely wrote: αυτων κ̣[αλ]εσο[νται εκει. Although occasionally short lines occur [lines (1) and (2) of this column: 21 and 20 letters plus blank respectively; pl. 50 col. III,1(?) and 2(?): 17 and 18 letters respectively (identification doubtful)], the remainder of line (16) is unconvincingly short (19 letters); the preceding line has 29 letters. Moreover, the supplement which results for the beginning of line (17) is also too short ([και θυσ]ουσ[ιν). Alternatively one might try to add και at the end of line (16) and read (17) [θυσουσιν] θ̣υσ[ιαν δικαιοσυ|νη]ς, producing two lines of 22 letters. On the whole, however, it is much more likely that the original text closely followed the Hebrew and ran κ̣[αλ]εσο[νται εις το ορος. This may seem hypothetical. The correction, however, brings us to firm ground: either the original or a second scribe (see n. 35) restored what corresponds precisely to the Hebrew.

The textual facts are curious and significant. The text of the Hebrew and of 847: "they shall call peoples (i.e. "tribes" or "nations") unto the mountain, (and) there they shall offer sacrifices (respectively "a sacrifice," 848 [?]) of righteousness,"[49] became

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49) For the addition of "and" as a variant in the Hebrew tradition of the text see the critical apparatus. For the slight possibility that "unto the mountain" was not part of the text of 847 see the preceding paragraph.

in the Septuagint proper: "they shall utterly destroy nations; and you (respectively "they") shall call thither, and (there) offer a sacrifice of righteousness." The Hebrew/847 version fits perfectly into the context, though it escapes us which historical events the benediction announces. There was discussion among medieval commentators whether "people" refers to the tribes of Israel or the pagans.[50] Christians would easily have understood this sentence in the light of Pauline theology: they shall call the pagans and gentiles to take part in the sacrifice. If Origen had discovered any trace of this version in the mss. of *Deut.*, it would have survived in the textual tradition of *Deut.* But it did not. The translators of the Septuagint[51] had long before cleared up the ambiguity of the word "people" (עמים; ἔθνη) and expressed their national hopes: the tribes of Zebulun and Issachar "shall destroy nations (*i. e.* the pagan enemies) and (then) call for a sacrifice of righteousness. Obviously, this was the only version of *Deut.* known to the Christians. Thus we might conclude: (1) The version of *Deut.* ("they shall destroy nations") expresses Jewish sentiment and is, within the tradition of *Deut.*, original. (2) The version of 847 ("they shall call peoples [to the mountain]") is a secondary assimilation to the Hebrew; and (3) it never made it into the mainstream of the tradition of the Greek *Deuteronomy*.

(19) εμπορια (εμπορια απο εθνων 121 68′-83) A B F M and most mss. : εμποριαν V 46′-529(orig.) 53 767 59 Tht., *Dt.* παρ]αλιων (unique reading) corrected either into παρ]αλιαν or παρ]αλια by m_2 : παραλιαν 58-376′-707 C″ (exc.528) WI-127 *s*(exc. 85marg.) 28 59 Tht., *Dt.* : παραλια (-λυα 767) 528 610 767 : παραλιον (παραλαιον 509) A B F M V and most mss. : παραλιας 85(marg.) 407; om. 125 κατοικουντων A B F M V and almost all mss. : παροικουντων 77 : οικουντων Tht., *Dt.*

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50) Rashi, after he had explained "people" as referring to the "tribes of Israel," gives a second explanation: "Through Zebulun's trading, merchants of the world's nations will come to this land ..." (see Rosenbaum-Silbermann, *loc. cit.* [see n. 47], 174f.

51) Alternatively the translators of *Deut.* may have used a Hebrew recension already expressing the thought which now appears in *Deut.*—if such a recension existed.

If we interpret the correction as παραλίαν, it restores the form which is used more commonly than παράλια and παράλιον. Hence it is not likely to be the reading of *Deut*. Since παράλιον is much better attested than παράλια, παράλιον is generally accepted for *Deut*. (Rahlfs; Wevers). The false παραλίαν, however, does not constitute a link between 847 and the groups which offer the same reading, since the replacement of the unusual by the usual form is a frequent mistake (cf. p. 12 on pl. 50 col. II, 5.

The interpretation of the original reading is ambiguous. παραλιων could be a mispelling of a common type and stand for παράλιον, the reading of *Deut*. On the other hand, καὶ ἐμπόρια παραλίων might represent the Hebrew ושפוני טמוני חול: "(for they shall receive the abundance of the seas) and the treasures hidden in the sand" (*et thesauros absconditos harenarum* Vulg.). If ἐμπόρια παραλίων indeed renders the Hebrew, no κατοικούντων could follow. Because ἐμπόρια παραλίων would end the benediction of Zebulun, the first scribe would have left blank the rest of the line. At pl. 53 col. VIII, (4) a large blank precedes the blessing of Dan.[52] If this explanation is correct, 847 would bear witness to another attempt of harmonizing *Deut*. with the Hebrew.

(20)]τωι: after and above τ appears what looks like a huge *apostrophe*. It does not, however, serve any function.

* * *

As promised, the text of the three columns of 847 studied here revealed a number of its characteristics (see p.8f.). The ambiguous relations with the Hebrew might be stressed again. In part, the congruences represent *Deut*., but in other cases they are secondary attempts to restore the true meaning of the Hebrew parent text; and since the date of the handwriting precedes the period of Christian textual scholarship, this papyrus discloses the type of textual work undertaken in Jewish circles. In this regard 847 confirms the results of the textual analysis of 848 (see p.1f. and n.4f.). In addition it might be stated that, at least in the particular case of

52) It should, however, be noted that in 33,22 the blank follows the introductory formula: και τω[ι Δαν ειπεν. Here, the blank would precede [και] τωι [Γαδ ειπεν.

847, the results of the textual work undertaken in Jewish circles did not directly influence the text of *Deut.* as transmitted by Christians.

3. P.FOUAD 266 *ADDENDUM*

An additional group of fragments originating from a Ptolemaic roll was seen by the photographic mission in 1976. According to Professor Z. Ali, these papyri are registered under the same number as rolls 942, 848, and 847: P.Fouad 266 (cf. n.39). The tiny fragments are published here on plates 56 and 57. I am unable to offer any reasonable suggestions for identification. No words are extant which are long enough to provide an impression of the character of the handwriting. Therefore the dating of the hand lacks any degree of certainty. The middle of the 2nd cent. to the middle of the 1st cent. B.C. seems to be a fair guess.[53)]

4. ON THE ARRANGEMENT OF THIS EDITION

This photographical edition has been arranged as a reconstruction of the original columns, as is the case with F. Dunand's edition. Such an arrangement allows conclusions on the amount of text which is lost between fragments; in cases of limited losses textual inferences may be drawn. But the reader should carefully check the basis for the placement of the fragments, since the exact position is frequently uncertain. The number of lines per column and of letters per line varies considerably. Sometimes the last word of a line reaches far into the intercolumnation, or the scribes left blanks at the ends of verses.[54)] Only where margins survived does the letter count become reasonably safe, provided we allow for some variation of width for each particular line. Different methods of indicating the line numbers within columns show the grade of certainty we felt in placing the fragments (see p. 25). Occasionally fragments contain the end and the beginning of two columns. When

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53) See, *e.g.*, α in fr. 42; κ in fr. 8; ξ in frr. 7 and 13; ν in frr. 29, 31, 38 and 44 (?); τ in frr. 31, 33, 34, and 43; and μ in frr. 2, 19, and 50.

54) See the description of the rolls pp. 3ff. Because of the difficulties mentioned above, A. Henrichs thought it prudent to refrain from reconstruction of columns (*loc. cit.* [see n. 2] 45).

it was not possible to print both columns on one plate, the photographs had to be broken up for two plates. But in all such cases an overlapping part of the photograph is shown on both plates in order to indicate the relative position of the two columns. For example fr.16 contains parts of coll.12 and 13; pl.10 shows col.12 plus the beginning of col.13, and pl.11 exhibits the right portion of col.12 in addition to col.13. The intercolumnation and the adjacent writing always appears on both plates.

A series of columns exists only for roll 848 (*Deuteronomy*): 1-84 with several columns missing in between.[55] For the columns of roll 942 (*Genesis*) the letters A-F and for the columns of roll 847 (2nd roll of *Deuteronomy*) the Roman numbers I-IX are used in order to avoid the impression of continuous series of columns. In numbering the fragments, one progressive series covers rolls 942 (*Genesis*) and 848 (1st roll of *Deuteronomy*), because the hands are not distinguishable (1-183; see the List of Fragments, p. XIf.). Since, however, F. Dunand used two separate series for *Genesis* (1-3) and *Deuteronomy* (1-113), I distinguish her three fragments from *Genesis* by adding the letter G to the numbers (G 1-G 3). As the fragments originating from roll 847 (2nd roll of *Deuteronomy*) and P.Fouad 266 *addendum* are clearly written by different hands, two separate series of numbers are used for them (947: fr.1-49; P.Fouad 266 *add.*: fr.1-53).

The critical notes facing the plates serve several purposes. They begin with information concerning the column as a whole and proceed to line by line notes very much in the style of a critical apparatus, though they include palaeographical information. Lines of which little is extant or decipherment appears difficult are transcribed for the convenience of the reader. Wrong or debatable readings and statements in previous editions and discussions are generally corrected, but it was not thought worthwhile to indicate each change in the placement of brackets or to add dots beneath letters where the previous editor did not indicate the uncertainty of the reading. Wherever new fragments were added to the old ones, the old brackets have become meaningless. In some cases

55) Discrepancies between Dunand's and the new calculation of columns begin at pl. 47 col. 78.

however, we thought that the readers attention should be directed to small traces of ink which otherwise would easily escape notice. This is normally done without explicit reference to the previous editions. Reading by other scholars are, however, quoted in cases where a previous edition or the transcript which G.D. Kilpatrick kindly gave to the photographic mission imply that more letters are visible. The chances are that those letters got lost in the meantime. In addition, in places of textual interest the variants from other manuscripts are given so that the reader has selected information in easy reach. For the present purpose, however, it is usually sufficient to refer to a few manuscripts by *sigla* and to summarize the remainder by statements like "and other (most) mss." Therefore conclusions *e silentio* are not possible. I did not record misspellings. It is assumed that whoever wants to proceed to a careful evaluation of the variants will base her or his research on Wevers' critical apparatus, as I did with occasional help from Brooke-McLean and, for the Hebrew, from J. Hempel's Stuttgart edition (see nn. 28 and 44). For the Vulgate text I used H. Quentin's critical edition.[56)]

In short, the notes do not aim at completeness: the reader may enjoy them as an apéritif; the main dish will be her or his own work.

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56) *Biblia sacra*, III *Numeri et Deuteronomi*, Rome 1936.- I received a copy of M. K. H. Peters, *An Analysis of the Textual Character of the Boharic of Deuteronomy*, Septuaginta et Cognate Studies 9, Scholars Press 1979, unfortunately after the master pages of the present book were already typed for photomechanical reproduction.

SIGNS AND ABBREVIATIONS

(a) Plates

*	after the number of a column (e.g.72*): at least one new fragment has been added to those appearing in Dunand's edition, or another change affecting the text has been made.
1, 2, 3 etc.	line numbers in cases where the upper margin is extant or the position of the line within the column is reasonably certain.
1(?), 2(?) etc.	line numbers in cases where the position of the lines within the column as indicated by the figures is questionable.
(1), (2), (3) etc.	line numbers which are counted from the first extant line of a fragment or a sequence of fragments; the position of the line within the column is not determined by such numbers.
(1)?, (2)? etc.	line numbers which are counted from the first extant line of a sequence of fragments when the number of lines lost between fragments is not certain.
32,39	Chapter and verse of *Deut.* Subsequent verses within the same column are indicated without repeating the number of the chapter.
|	separates columns.

(b) Notes

The Sigla and abbreviations used for the manuscripts and editions of *Gen.* and *Deut.* and the grouping of the mss. into families follow Wevers' edition (J.W. Wevers, *Genesis*, Göttingen 1974 [see n.11] and *Deuteronomium*, Göttingen 1977 [see n.28]). In some cases, however, a larger part of the abbreviated word is preserved in order to

facilitate typing and recognition by the reader (for example "Mas" for Masoretic text; "TargOnkelos" instead of Wevers' Tar^{O}; "TargNeofiti" instead of his Tar^{P}). All such deviations from Wevers' system of notation should be self-explanatory. As in Wevers' edition, dashes between sigla for manuscripts (*O-oI*-58) indicate that these manuscripts form a family in *Genesis* or *Deuteronomy* respectively. His minus sign indicating the mss. which deviate from the reading represented by their family (for example, c^{-16}) has been replaced by the abbreviation "exc.", = except [as *c*(exc.16)]. But it should be noted that this notation is also used in cases where a whole passage is not contained by that mss. *Deut.* (without number of chapter and verse) refers to the critical or original text, whether this text was the result of a single translation from the Hebrew or the final revision of a number of earlier translations (cf. n. 5). In addition, the following abbreviations are used.

Dunand, *Introd.*	Fr. Dunand, *Papyrus grecs bibl. Vol. de la Gen. et du Deut. (Introduction)*, Rech. d' arch., de phil. et d'hist. 27, Cairo 1966.
Hanhart	R. Hanhart, *OLZ* 73, 1978, 39-46.
Wevers	see above on J.W. Wevers' editions.
Wevers, *Beitr.*	J.W. Wevers in *Beiträge zur alttestamentlichen Theologie, Festschrift für W. Zimmerli zum 70. Geburtstag*, edited by H. Donner, R. Hanhart and R. Smend, Göttingen, 1976, 498-505.
Wevers, *Text Hist.*	J.W. Wevers, *Text History of the Greek Deuteronomy*, Mitteilungen des Septuaginta-Unternehmens XIII, Abh. Akad. Göttingen 1978.

The symbols used in reference to the text of the papyri are those that have become customary in papyrological editions:

[...]	lacuna of estimated three letters.
[[ ]]	deletion in the papyrus.
< >	omission in the papyrus.

{ }	superfluous letters on the papyrus.
( )	resolution of an abbreviated Greek word; but note that these parentheses are also used for different purposes when the context prevents misunderstanding.
α̣, π̣	doubtful letters.
...	traces of unidentified letters.
|	beginning or end of line in the papyrus. The small number (|^{13}) indicates the line number of the following line (cf. p. 25).[57]
||	beginning or end of a column.

57) It should be noted that, in the transcripts given on pp. 10ff. this sign (|) refers to the beginning of verses of *Deut*.

NOTES AND PLATES

Col. A: *Gen.* 3,10-12 The identification of fr. 114 is tentative. (1)ff. και εκρυ]φην (και εκρυβην mss.) [και ειπεν αυτωι τις ανηγγειλεν σοι οτι γυμ]νος ẹ̣ι̣ μ̣[η (=εἶ; μ̣[ὴ, see below) απο του ξυλου ου ενετειλαμην σοι του]τ̣ου (τ. 569 Arm : τ. μονου all other mss.) μη φ[αγειν απ αυτου εφαγες και ειπεν ο Αδαμ] η̣ γυν̣η̣ [ην εδωκας μετ εμου αυτη μοι εδωκεν (2)]νος ẹ̣ι̣ μ̣[η, on the photograph the fibres look as if they are slightly displaced; σ tends to have a straight horizontal upper stroke, and occasionally the foot of ε ends in a short upward stroke. εἶ; μὴ - - - ἔφαγες; Rahlfs (hesitant question), cf. Mas : γυμνος ει ει μη (= εἶ; εἰ μὴ) all mss.

Col. B: *Gen.* 4,5-7 (2) ειπε]ν ο θεος, as Clem. Rom. 4 and Lat. E : ειπεν κυριος ο θεος all other mss.

Col. C: *Gen.* 4,23 21(?)f. ταις εαυτου γυναιξι]ν Αδαι [και Σελλα(ι) ακουσατε μου της φωνης] γυναικ[ες Λαμεχ. Instead of Αδαι, the mss. offer Αδδα or Αδα; in *Gen.* 4,19 Αδαδ and Αδαδα also occur. Αδαι is probably an erroneous dative

Plate 1 (942)

COL. A*

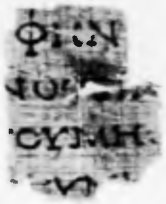
COL. B*

COL. C*

fr. 114

3,10

(1)



11

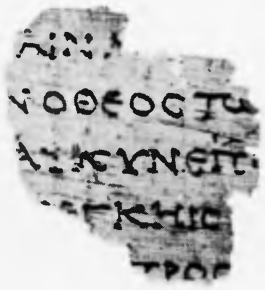
(4)

12

fr. 124

4,5

(1)



6

(4)

7

fr. 125

4,23

21(?)

Col. D: *Gen.* 7,17-20 There might be a *kollesis* 0.6-1.2 cm. from the left edge, though the photograph is insufficient proof; cf. Introd. n. 20
1 επ]ι, on the photograph taken in 1973 the ι is not damaged 4f. και επ-ε[φερετο η κιβωτος επανω (ε. του υδατος all mss.; apparently too long for 942, see Dunand and Wevers' app.) το δε υδ]ωρ επεκρατ[ει

Col. E: *Gen.* 37,34-38,1 (1) διε]ρρ[ηξεν (?) (5) ηλθο]ν παρα[καλεσαι (7) π]ο[ο]ς [τον υιον (8)f. εκλ]αυσεν α[υτον ο πατηρ (ε. α. ο π. αυτου almost all mss., apparently too long for 942 : εκλεεν αυτον 458) οι δε Μαδιηναιοι απεδοντ]ο Ιωσηφ, τον (τω 422) Ιωσηφ almost all mss. : τ. Ι. om. 25
(12) κ]αι α[φικετο

Plate 2 (942)

COL. D

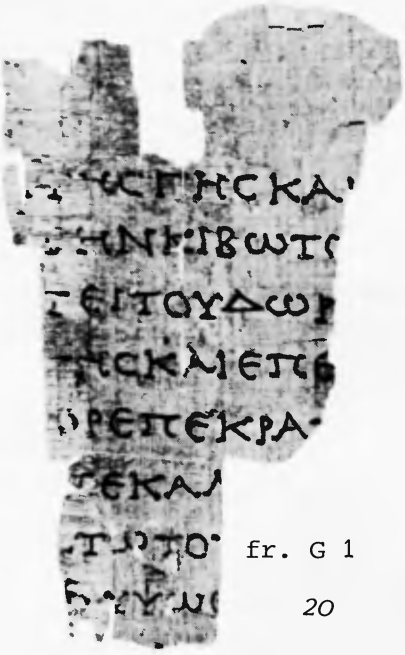
7,17

1

18

4

19



fr. G 1

8

20

COL. E*

fr. 126

(1)

37,34

35 (4)

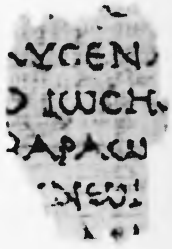
fr. 127

(7)

36

38,1

(12)



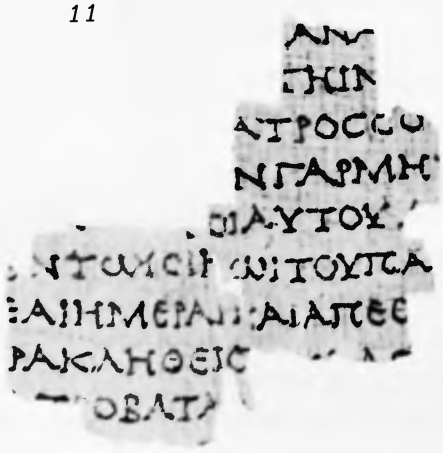
Col. F: *Gen.* 38,10-12 (1)f. ο]τ̣[ι (this piece with a serif and the beginning of a vertical stroke was found broken off in 1976; here it is attached from a photograph taken in 1973) εποι|(2)ησεν τουτο και εθ]ανα[τωσεν (εθ]αναθ[ωσεν Dunand, but see Kilpatrick, *Et. Pap.* 9, 1971, 225 and Hanhart 40 n. 3) (3) [Ιουδας Θαμαρ] τηι (4) [οικωι του π]ατρος (4)f. υι|(5)ος μου ειπε]ν (5)f. ω̣[σπερ (as in most mss. or ω̣[ς as in 53′ 458 : καθως 376 : ωσπερ και 961 *O′*[exc. 15 and 72], most mss. belonging to *C′′*, *b d* 53′-56[corr.]-246 and others) |(6) [οι] α̣[δελ]φ̣οι (6)f. εκαθ[η|(7)το ε̣ν τωι οικωι (8)f. [δ]ε αι ημεραι και απεθ[ανεν Σαυα (Σ. most mss. : θυγατηρ [θ. under aster. Syh] Σαυα 15-376′ Arm Syh, = Mas) η γυνη Ιουδα και |(9) πα]ρακληθεις [Ιο]υ̣δ̣ας (9) [τ]α̣ προβατα

Plate 3 (942)

COL. F*

fr. G 2

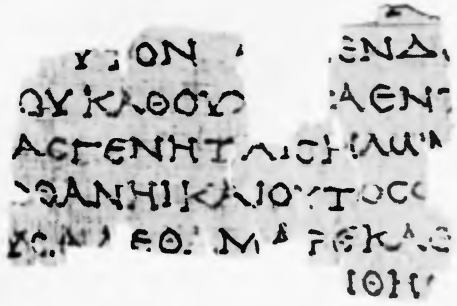
(1) *38,10*
11



(4)

(8)

fr. G 3



12

fr. 128

Col. 1: *Deut.* 17,14-16 The position of fr. 2 is uncertain; see below on line 6f. 1 εισε]λθητε εις (cf. Wevers, *Text Hist.* 65) : εισελθηις] εις Dunand 2 θε]ος (θ. 707 52 319 : θ. σου most mss. Dunand; cf. Wevers, *Text Hist.* 76) διδωσιν (δωσει 616 Lat.100 Arm Bo Sa^3) σοι (σ. B 58 Lat. 100 Arab Arm Bo : εν κληρω 509 : σ. εν κληρω [ε.κλ. obelized G Syh] all other mss.; cf. Wevers, *Text Hist.* 78 and *Beitr.* 502) 6f. either 6 κα[θιστ]ων or 7 αρχο[ντα] ον 8 θ]εος αυτον as in B : θ. σου αυτον (αυτων 29[orig.] 500 53 : α. om. V 72 75 121 Aeth Arm) A F M V and all other mss; cf. Wevers, *Text Hist.* 76 10 δ]υνησει ⌊ (2nd. pers. sg., *pace* Dunand); the iotacism (Wevers, *Text Hist.* 65) is influenced by the analogy of βούλει (see nn. on pl. 15 col. 20, 5; pl. 20 col. 29,23; and pl. 27 col. 40,19); other iotacisms are rare in 848 (pl. 22 col. 32,11 ασεβια[ν) 14ff. probably εις Αιγυ|[15]πτον οπως (possibly οπως αν as in V 106 WI-54′ and others) ιππον πληθυ]νηι αυτωι (?; πληθυνηι αυτω ιππον mss. [with variants]) |[16] [ο δε יהוה ειπεν υμιν] ου προσθη|[17]σετε, the small vertical stroke at the end of line 17, above the damaged ρ, is probably a shadow; if it is ink, it has no meaning.

Col. 2: *Deut.* 17,18-19 fr. 2 may be placed one line lower; cf. n. on col. 1 6(?)f. φοβει]|[7(?)]σθαι [יהוה τον θεον (θ. 72-476 : θ. αυτου most mss. : θ. σου B *b* and others) φυλασσεσθαι (φ. [φυλαξεσθαι 376corr.] A M V and most other mss. : και φυλασσεσθαι [κ. φυλαττειν 72] B F^b 58-72 *b* 127 527 Aeth : του φυλασσεσθαι 426 : και *d*[exc. 106]) |[8(?)] πα[σας τας εντολας. The precise reading of 848 remains uncertain; after θεον either σου (less likely αυτου) or και could have followed; the omission of φυλασσεσθαι, however, results in a rather short line (even assuming θεον αυτου και); cf. Wevers, *Text Hist.*68

COL. 1*

COL. 2

fr. 1

17,14 fr. 129

1

4

15 fr. 130

8

fr. 2

17,18

2(?)

4(?)

19

8(?)

fr. 131

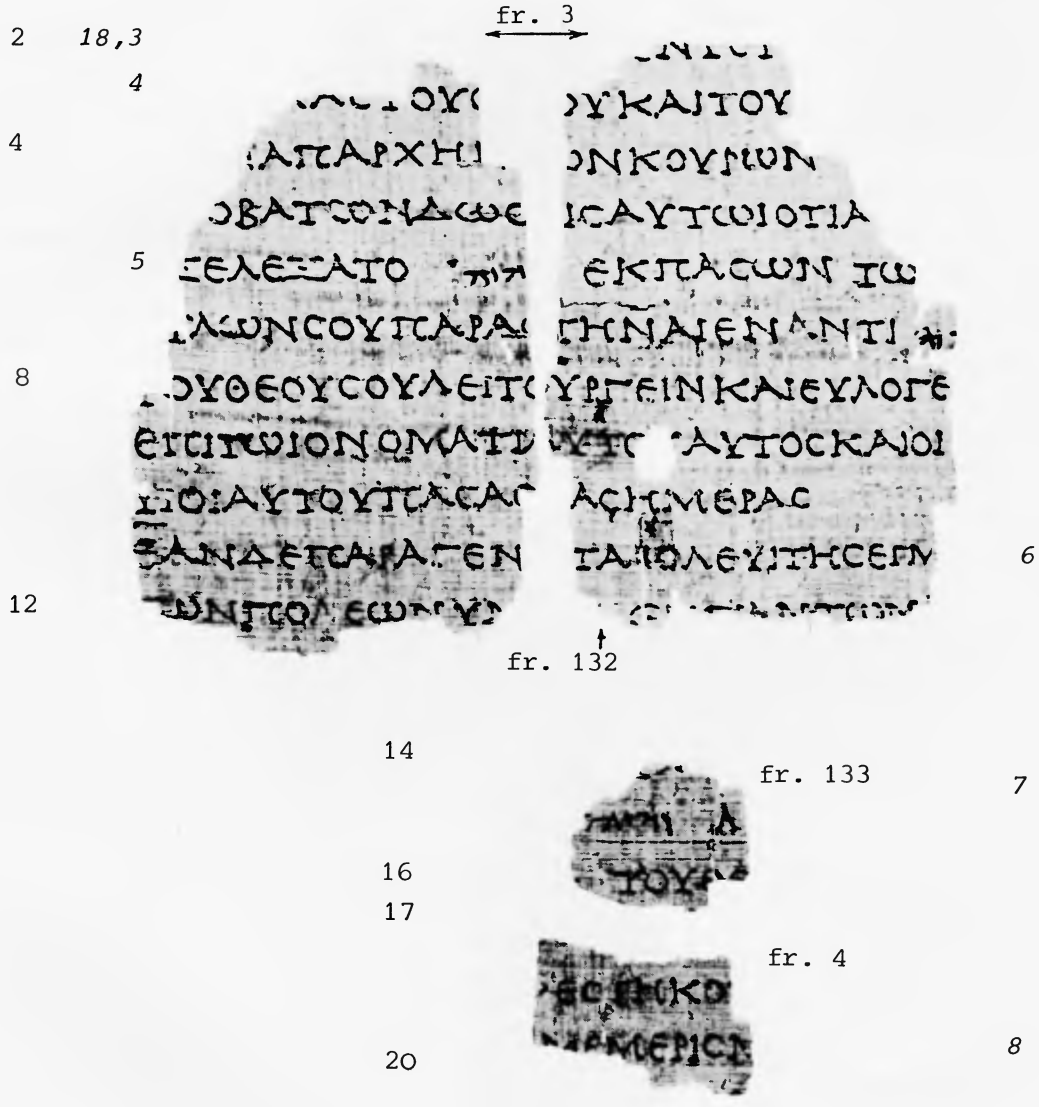
16 13

16

Col. 3: *Deut.* 18,3-8 3f. τ̣ου σ̣[ιτ]ου και του [οινου (o. Dunand, or ελαιου, cf. Wevers, *Text Hist.* 71 and 78) και l^{4} τη]ν : or τ̣ου ο̣[ιν]ου και τὸυ [ελαιου και l^{4} τη]ν : του σιτου (τ. σ. 29-72 46-550′ 125 246[orig.] : τ. σ. σου all others, =Mas) και του οινου (ο. 125 : ο. σου all others, =Mas) και του ελαιου σου (κ. τ. ε. σ. om. 127[orig.] $Aeth^{M}$; και τ. ελαιου σου και τ. οινου σου according to Lat.100) και την mss. 5 δωσ[ε]ις : δωσις Dunand 6 יהוה : κυριος B Kyr.I 861 Lat.100 Arm : κυριος ο θεος σου all others, =Mas; cf. Wevers, *Text Hist.* 76 and *Beitr.* 502 7 παραστηναι as in 58 *b* 30′-85[marg.]-321′ [marg.] 59, cf. Dunand's note (her text is incorrect) and Wevers, *Text Hist.* 79 14 ψυχ]ῃ α̣[υτου 15f. λ[ειτουρl^{16}γησει as in B *C″ b d n*(exc.767) and many others (with variants) : και λ. all others; cf. Wevers, *Text Hist.* 79 17 ο]ι̣ α̣-[δελ]φ̣[οι, the bottoms of ι̣ and α̣ and the top of φ̣ are extant, though the traces are insignificant 20 της πρασε]ω̣ς̣ [της or της πρασεως τ]η̣ς̣ [

Plate 5 (848)

COL. 3*



Col. 4: *Deut.* 18,[10]. 15-16 The gloss at the lower margin (εκ κα]θαρσε-ως πυρος) is written by a different hand; it comments on *Deut.* 18,10 20(?) αδ]ε̣λ̣[φω]ν 21(?) αναστησει σ̣[οι] יהוה̣[י ο] θ̣εος σου, σοι om. 376-706 *cI'* 44-610 129 and many others : placed after σου B; cf. Wevers, *Text Hist.* 73

Col. 6: *Deut.* 19,3-5 This column had relatively long lines 17(?)f. πατα̣[ξηι τον |[18(?)] πλησιον (π. *C'' b* and many others : π. αυτου most mss.; cf. Wevers, *Text Hist.* 77) ακουσιως (α. A F M V and almost all others : ουκ ειδως B)] και ουτο[ς (ο. A B F and most others : ουτως M V 618-707 19 125 and a number of others : ουχ ως 68'-120[corr.] : om. 72) ου μισων |[19(?)] αυτον (α. almost all mss. : om. 53 30) προ της εχθες κ]α̣ι τριτης (τ. B 72 : προ της τ. ημεραs 72 : προ της τ. all others), the omission is not recorded in Wevers' app.; the addition of προ της seems to smooth the text; for this reason, the shorter phrase as in 848 B 72 may represent *Deut.* 19(?) κ̣[αι ος αν |[20(?)] εισελθηι μετα του π]λησιον (π. B and many others : π. αυτου all others; cf. Wevers, *Text Hist.* 77) ει[ς τον (τον om. *b*, and it may have been omitted in 848 too) δρυ|[21(?)]μον συναγειν (σ. 707 54-75' 392 Dunand : συναγαγειν A B F M V and most mss.; if τον was omitted in the preceding line, the longer form |[21(?)]συν-αγαγειν could have followed here) ξυλα και] εκκρουσ[θηι η χειρ |[22(?)] αυτου της αξινης κ]οπτοντο̣[ς (κ. most mss. : του κοπτοντος 57-528 68'-83-120) το ξυλον ||

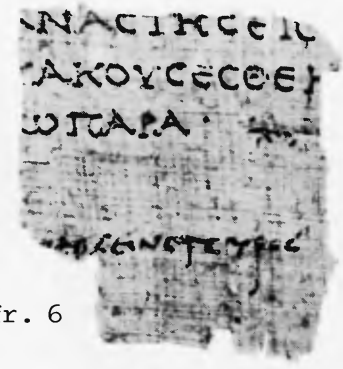
Plate 6 (848)

COL. 4*

18,15 19(?)

20(?)

16



fr. 6

fr. 134

fr. 5

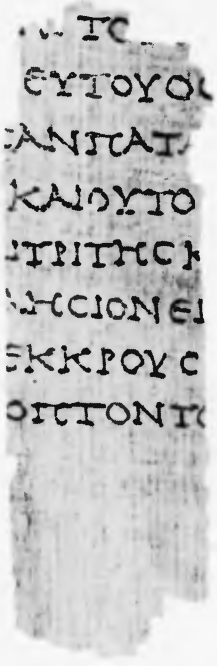
COL. 6

fr. 7 *19,3*

4

15(?)

16(?)



5

20(?)

Col. 7: *Deut.* 19,5-9 1 ι[και εκπεσον το σιδηριο]ν 2 πλη]σ̣ιον most mss.: π. αυτου *O′′* (exc.G) *d t* and others, =Mas; cf. Wevers, *Text Hist.* 77 4 και ζωι[5]σει : κ. ζησεται mss.; ζωσει is probably the fut. formed from ζόω/ζώω; see Mayser I 2, 117 and Kühner-Blass I 2, 436 and cf. Wevers, *Text Hist.* 65 (Dunand thought of a scribal error, ζω[σεται instead of ζήσεται 15] יהוה ο [θεος, probably not followed by σου (omitted also in *oI*[exc. 64]-58-72 552 *b* 799 319); cf. Wevers, *Text Hist.* 76 16 the little hole in ος was smaller when the photographs were taken in 1973 17 δ]ω̣ι σ̣ο̣ι, cf. Wevers, *Text Hist.* 77 19 ακουσηι]ς̣ (as B[marg.] 72′′ *b* and others) rather than εισακουσηι]ς̣ ([or -σεις] B[txt] F M V and many others); palaeographically also ποιησει]ς̣ (as in 71′) is possible though not likely; not εισακουσηι as A 376 121 68′; cf. Wevers, *Text Hist.* 73

Col. 8: *Deut.* 19,10-11.13-14 5(?) ην, cf. Wevers, *Text Hist.* 67 διδωσ̣[ιν εν Dunand and Wevers, *Text Hist.* 66, though 848 might have had the full text διδωσ̣[ιν σοι εν (as all mss.); occasionally the scribe writes well into the margin (see introd. n. 21); see Hanhart 40 n. 3 6(?) και ε̣σ̣ται (=Mas) instead of και ουκ εσται (all mss.); the omission of ουκ in 848 is a common type of scribal error and for this reason might be unrelated to Mas; cf., however, Hanhart 43 and Wevers, *Text Hist.* 70 20(?)ff. ε]ν̣ τηι [κληι[21(?)]ρονομιαι] η̣ν (ην A M V *O′*[exc.G]-707 *b* and others [848 is not recorded in Wevers' app.; cf. *Text Hist.* 89] : η [= ῆ] B F and most mss.) κατ[εκληρονομηθης εν ι[22(?)] τηι γηι ην (most mss. : η [=ἡ] B and many mss.)] יהוה ο [θεος σου διδωσιν

Plate 7 (848)

COL. 7*

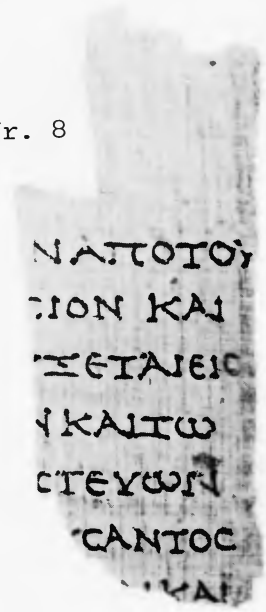
fr. 8

19,5

1

4

6



COL. 8

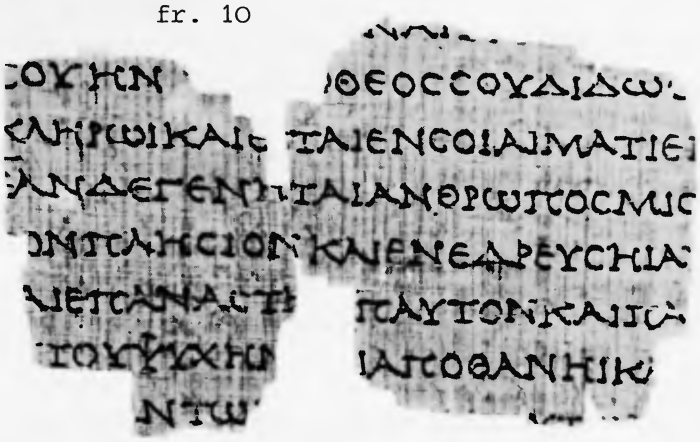
4(?)

fr. 10

19,10

8(?)

11



fr. 135

7

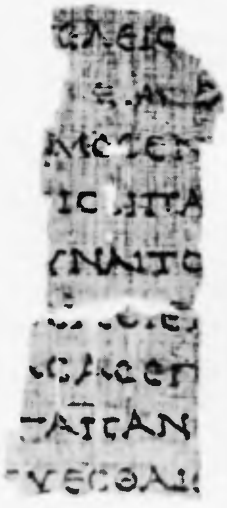
14

16

8

20

9



fr. 9

fr. 11

13

17(?)

14

20(?)

fr. 115

Col. 9: *Deut.* 19,14. 18-20 1ff. (cont. from col. 8) ||[σοι (σ. εν κληρω A[corr.] *C'' s* 18-83 and other mss.) κληρο]ν̣ομησα[ι αυτην (κ. α. A[corr.] *O'*[exc.G]-707 *C'' s* 18-83 and many other mss., =Mas : κ. α. εν κληρω M : κ. *b* Lat.100 : εν κληρω B F V and all other mss.; 848 offers no evidence for the omission of αυτην, *pace* Wevers, *Text Hist.* 79) ουκ εμμε|²νει μαρτυς] εις κατα [ανθρωπου (κ. α. 58 : κ. α. μαρτυρησαι 82 : μαρτυρησαι [μ. obelized Syh] κ. α. all other mss. [with variants]; cf. Wevers, *Text Hist.* 79 and *Beitr.* 502) κα|³τα πασαν] α̣δικ̣ι̣α̣ν̣ [και κατα (κατα$_2$ 46'-52'*n* 646 and others : κ. παν αμαρτημα και κατα all others [with variant]; cf. Wevers, *Text Hist.* 65) πα|⁴σαν αμαρτ]ι̣αν, the following *vacat* indicates the end of *Deut.* 19,15; ἣν ἂν ἁμάρτῃ (A B F M V and almost all mss. [with variants]) was omitted in 848 as in 59 and Arab (not recorded in Wevers' app.) 18(?) |[ποιησ]α̣ι̣ τωι αδελφω`ι´ αυτου̣ [, cf. Dunand's note, Wevers, *Text Hist.* 79f., and Hanhart 44 20(?) |[και οι ε]πιλοιποι, *pace* Dunand (see Hanhart 40 n. 3) 21 προσθησο̣[ν]ται instead of προσθησουσιν, the latter being the reading of all mss. (with variants); cf. Dunand's note and Wevers, *Text Hist.* 65 22(?) |[ποιειν (π. A M and almost all mss. : ποιησαι B F V and a few others)] το ρημα, τ.ρ. *n* Lat.100 Luciferos of Cagliari, *Athan.* I 7 Aeth Bo, cf.72 : κατα τ. ρ. all others; cf. Dunand's note and Wevers, *Text Hist.* 66f.

Col. 10: *Deut.* 20,3-5 20(?) τους̣ [εχθρους υμων και διασωσαι υμας]|, και om. B and a number of mss.; whether 848 had this και or not cannot be determined, *pace* Wevers, *Text Hist.* 73 and Dunand, who both assume its omission 22(?) τον λ[αον Dunand; on first sight, the following text (λέγοντες· τίς ὁ [ο om. Mcorr. 29-72-376 73´ 610orig. 246 71´-121-527 319] ἄνθρωπος ὁ οἰκοδομήσας) is too long; either λεγοντες could be omitted in 848 as in Aeth or ο ανθρωπος. In both cases the first line of fr. 13 would be the first line of col. 12. If so, col. 12 would have only 20 lines, so far as this can be established by counting the letters. This seems to be unacceptable. One might rather assume that the text of 848 was longer, reading λεγοντες τις ος (ος V) ανθρω||¹πος ο οικοδομησας οικοδομησεν (ο. added V; cf. 121, where 10 letters were deleted after οικοδομησας)|]. Alternatively, 848 might have had the very text of the majority of the mss., leaving the end of line 22 blank after λεγοντες and beginning line 1 of col. 12 with τις ο ανθρωπος (κ.τ.λ.). Cf. Dunand's note.

Plate 8 (848)

COL. 9*

COL. 10

fr. 136

19,14

1

15

4

18

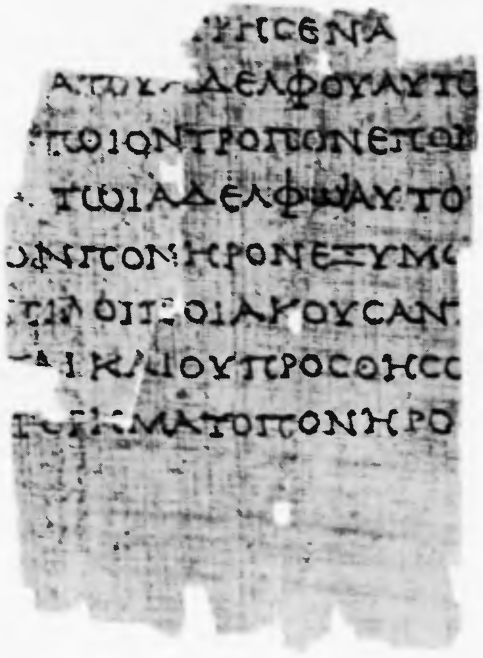
15(?)

16(?)

19

20 20(?)

fr. 12a



fr. 12b

20,3

17(?)

4

20(?)

5

Col. 11: *Deut.* 20,5-8 This column probably had 21 lines; cf. on pl.8, col. 10,22(?) 2(?) | οικιαν̣ [, of the remainder of the line (καινὴν καὶ οὐκ ἐνεκαίνισεν αὐτήν) the scribe seems to have omitted either καινὴν (as in 602) or αὐτήν (Dunand and Wevers, *Text Hist.* 65); or καινην preceded οικίαν (cf. the textual problem at the end of col. 10). εκαινισεν (414) instead of ενεκαινισεν is not short enough; cf. also line 6(?) 4(?) | την οικι̣α̣[ν 6(?) ενκα̣[ι]ν[ι]ε̣ι [6(?)f. αν]|$^{7(?)}$θρωπ̣ο̣ς ο̣[στις 16(?)] πολεμωι̣ κ̣[αι 22 πορευ]εσθω κ[αι απο- ||^{1} or επι||^{1}στρεφ[ετω, see n. on col. 12,1

Plate 9 (848)

COL. 11*

fr. 13

20,5

2(?)

4(?)

6

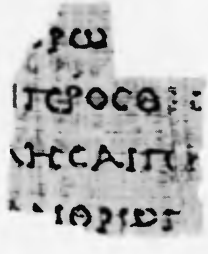
15(?)

16(?)

7

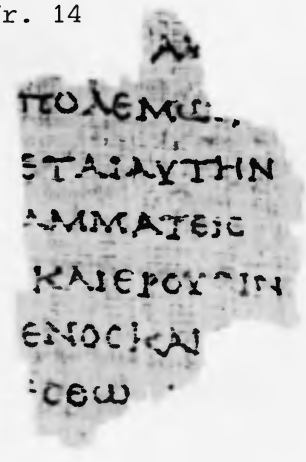
8

20(?)



fr. 137

fr. 14



Col. 12: *Deut.* 20,8-9 (cf. *Et. Pap.* 9, 1971, 227). 12-14 Fr. 16 extends into col. 13 1 (cont. from col. 11) (απο- or επι)||[1]στρεφ[ετω (Wevers, *Text Hist.* 67) : απο- or επιστραφητω almost all other mss.; the present tense [intr. act.] is caused by assimilation to πορευεσθω; cf. *Deut.* 20, 5 and 6 15 | μη] ὑπακουσω̣[σιν σοι και ποιησωσιν, π. or -σουσιν A F M V and most mss. : ποιωσι(ν) B and a number of other mss. (with variants) Dunand 16 περικαθι̣ε̣ι̣ς̣ α̣υ̣τ̣[η]ν̣, *pace* Dunand; see Hanhart 40 n. 3 17 [εως] παραδωι [σοι], cf. εως αν (so Dunand, but too long) π. σ. B; for the omission of ἄν see Blass-Debrunner-Funk § 383 : και παραδωσει A F M V and almost all mss. [κ. καραδωσ(ει) 56; κ. παραδω σοι in 376 *b* is rather a misspelling of κ. παραδωσει than a subjunctive used instead of the future]; for a different explanation of the reading of 848 see Wevers, *Text Hist.* 66 21 κ]α̣ι παντα

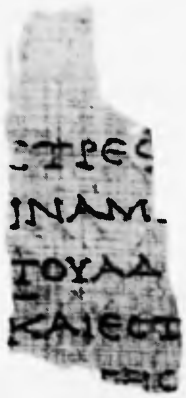
COL. 12*

fr. 138

20,8

1

9 4



fr. 15

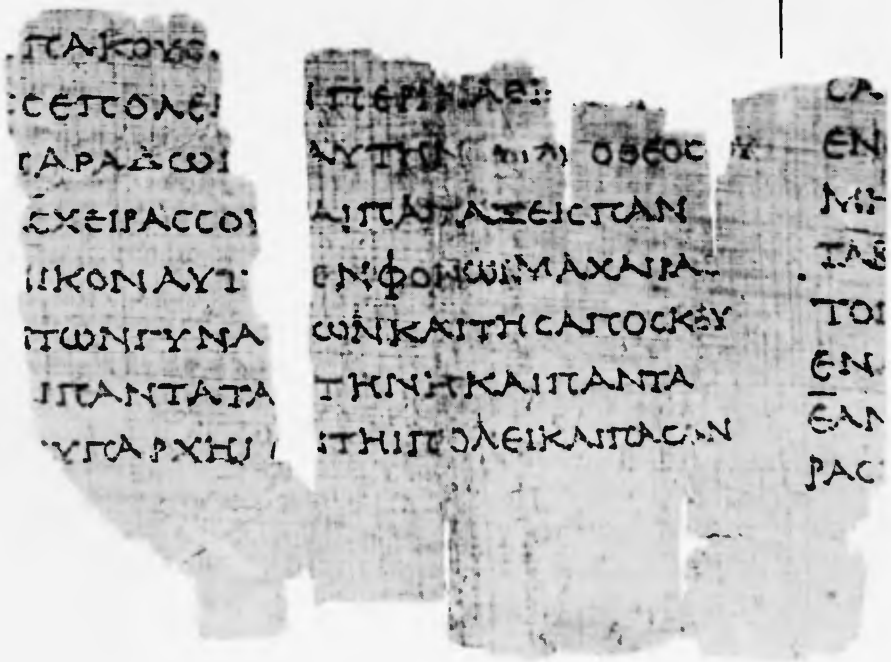
fr. 16

12 15

16

13

14 20



Col. 13: *Deut.* 20,16-19 Fr. 16 begins with col. 12; frr. 18 and 19 also contain part of col. 14 1-9(?) εθ]νων, the text of 848 was apparently 1 or 1 1/2 lines longer than *Deut.* 10 יהוה ο θεος σου διδωσ]ιν σοι (σ. 848 by assimilation to *Deut.* 16,5; 17,2; and 20,24 [see Wevers, *Text Hist.* 67 and 89] : σοι κληρονομειν την γην αυτων all mss. [with variants]) ου [ζωγρησετε 11(?) αλλ]α 12(?)ff. probably αναθεματιειτε αυ]τους |13(?) τον Χεττ̣αιον και (κ. B 125 54'-75-767, Rahlfs : κ. om. *d* 71' : κ. τον almost all other mss., Wevers) Αμορραιον και (κ. B *n*[exc. 458], Rahlfs : κ. om. 71, =Mas : και τον almost all other mss., Wevers) Χ]α|14(?)[ναναιον (κ. Χ. om. *d t*) και (κ. A B M *oI*-29 and many others mss., Rahlfs : κ. om. *d* 71': κ. τον almost all other mss., Wevers) Φερεζαιον (κ. Φ. om. *C''* 131 646) και (κ. *C''*[exc.131] 646 : κ. [κ. om *d* 71'Mas^{L}] τον [τ. V 58-82-376 and many others, Wevers : om. A B F M and all others, Rahlfs] Ευαιον και [κ. om. 71'] τον [τ. 376 *C''*exc.131marg. and many other mss., Wevers : om. A B F M V and all other mss., Rahlfs] A B F M V and all others [with variants]) |εβου]|15(?)σαι[ον (κ. |εβουσαιον om. 44 751) και (κ. A B[corr.] F M V and many other mss., Rahlfs : κ. om. *d* 54 : κ. τον 376 *C''*[exc.422] and many other mss., Wevers) Γεργεσαιον (κ. τ. Γ. obelized in Syh^{m} and om. in B[txt] 58 422 Arab, =Mas) ον τροπον]|16(?) ενετειλατο [σοι יהוה ο θεος σου, the omissions of all but the first τον as witnessed by 848, B, and partly by others, seems to represent *Deut.* (so Rahlfs; for the opposite opinion see Wevers who, however, was not aware of 848's reading of this passage); the omission of καὶ Εὐαῖον is haplography, cf. the similar omissions in other mss. as recorded above. 21(?)f. η]με|22(?)ρας

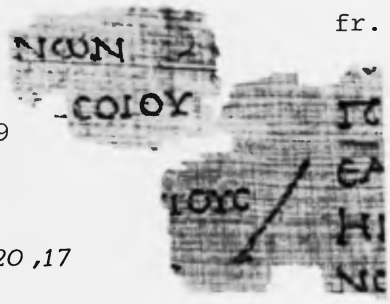
Plate 11 (848)

COL. 13*

20,16(?)

9(?)

fr. 18

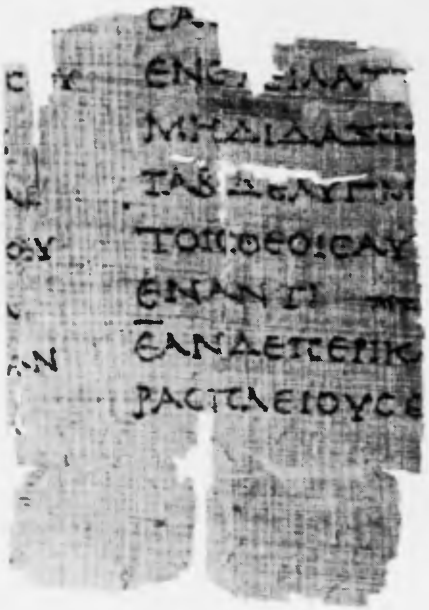


fr. 139

12(?)

20,17

fr. 16



15(?)

16(?)

18

20(?)

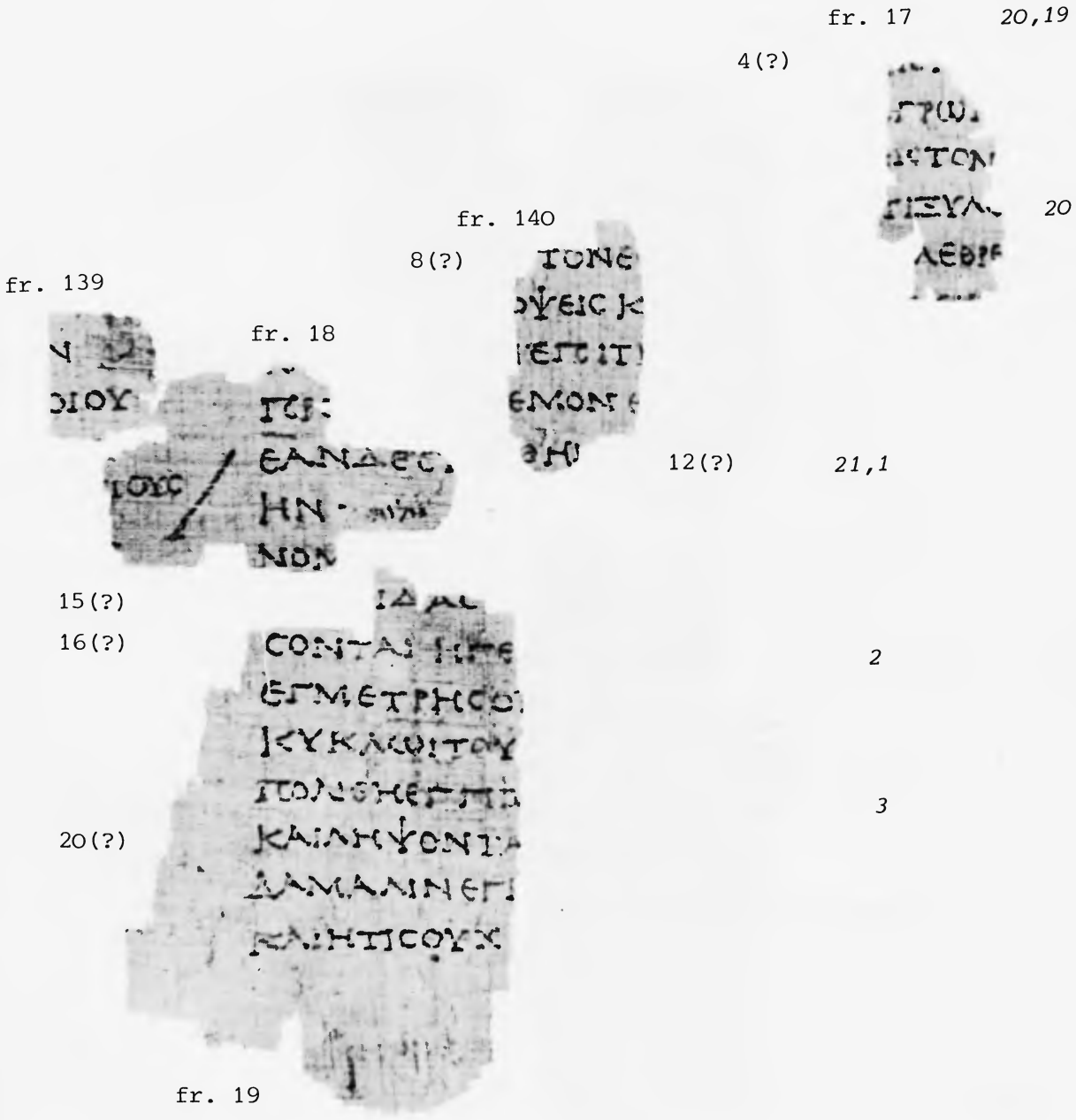
19

fr. 19

Col. 14: *Deut.* 20,19-21,3 Frr. 18 and 19 begin with col. 13. *Kollesis* seems to appear c. 0.4 cm. from the right edge of fr. 19 4(?) εκκοψ]ε̣ι̣ς μ̣[η 5(?) εν τωι] α̣γρωι as B 376′ *b d n* and others; see Wevers, *Text Hist.* 73 6(?)ff. probably] εις τον [χα|$^{7(?)}$ρακα αλλα ξυλον ο επιστασαι (or] εις τον [|$^{7(?)}$ χαρακα αλλα ξυλον ο γνωσηι) ο]τι ξυλο̣[ν |$^{8(?)}$ ου καρποβρω]τον εσ̣[τιν τουτο ο]λεθρε[υ|$^{9(?)}$σεις (rather than εξο]λεθρε[υ|$^{9(?)}$σεις), most mss. (incl. A F M V) add το before the first ξυλον (τ. om. B *n* and a few others; see Wevers, *Text Hist.* 73). No other ms. has ξυλον after οτι, but cf. Mas (רק עץ אשר תדע כי לא עץ מאכל הוא) and Philon II 97(var.) ἀλλὰ ξύλον δ γνώσῃ ὅτι οὐ ξύλον βρώσεώς ἐστιν αὐτό (see Wevers, *Text Hist.* 70; Hanhart 43). ολεθρευσεις B Dunand (for 848) : εξολεθρευσεις A F M V and most mss. (with variants) Wevers (for 848) 9(?)ff. και εκκ]οψεις κ̣α̣[ι οικοδομη]σ̣ε̣ι̣ς (the final ς is palaeographically difficult) |$^{10(?)}$ χ̣α̣[ρακωσι]ν̣ επι τη̣[ν πολιν ητις ποιει] |$^{11(?)}$ προ̣[ς σε πολεμον, π. 72 *C′′ s* 318 28 646, = Mas : τον π. A B F M V and all other mss., also Dunand erroneously for 848 13(?) ην (=ἣν) A F M V and most other mss.: η (=ᾗ) B 15′ *C* 246 and others; cf. Wevers, *Text Hist.* 67 and 88f. 20(?) | και λη̣ψονται̣ι̣ η γερουσια της πολεως (π. 848 only : π. εκεινης all mss.), cf. Wevers, *Text Hist.* 65

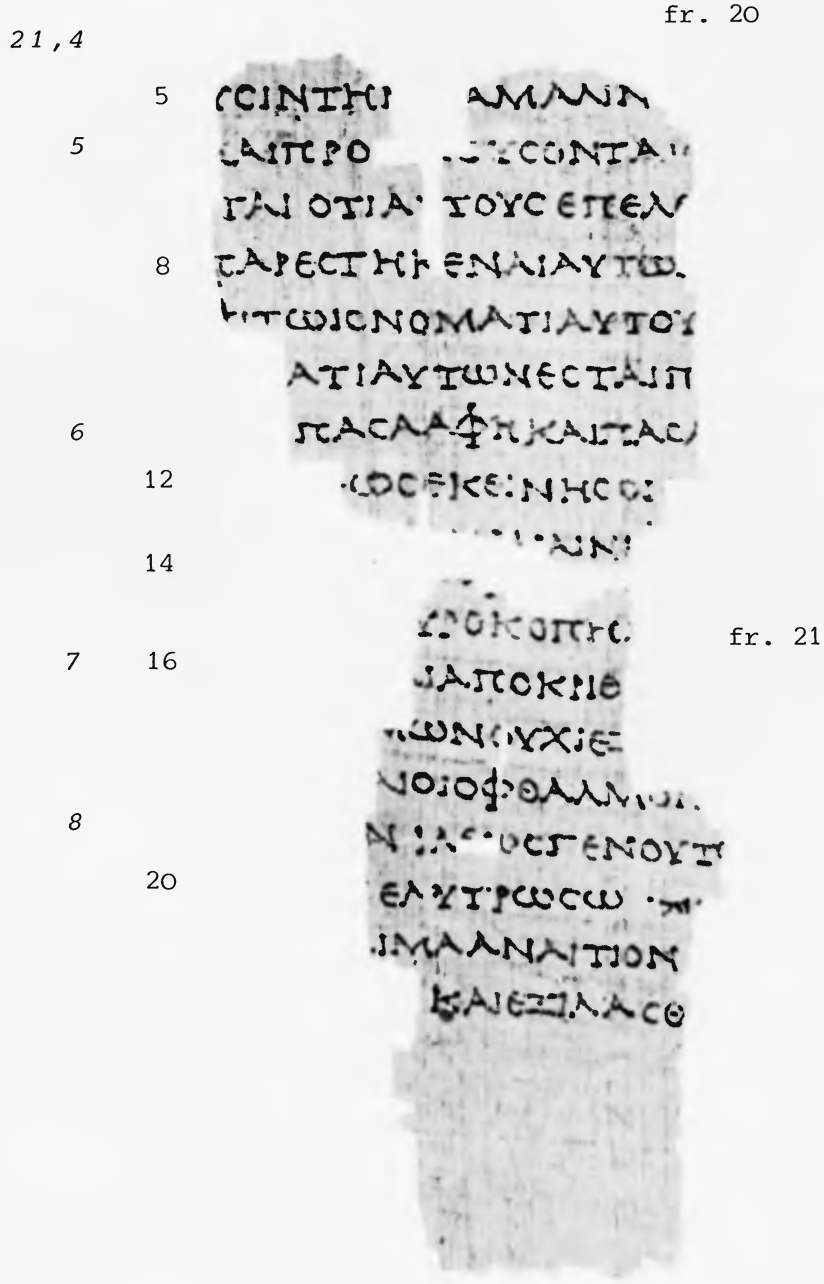
Plate 12 (848)

COL. 14*



Col. 15: *Deut.* 21,4-8 4f. νευρο|[5]κοπησο]υσιν 7f. επελε[ξεν יהוה |[8] ο θεος, θ. B 246 71′-527 and other mss. : θ. σου A F M V and most mss.; cf. Wevers, *Text Hist.* 76 13 τραυματ]ι̣α̣ι̣ κ̣α̣ι̣, κ. 30 Aeth(most mss.) Arm(var.): om. by all others; cf Wevers, *Text Hist.* 65 14]κ̣ε̣φ̣[αλη]ν̣ 18 οφθαλμοι η̣[μων 20 ου]ς̣ ελυτρωσω יְהוָה[, as κυριε in B 58 Lat.100 Arab Arm : ο. ε. εκ γης Αιγυπτου κυριε (κ. partly om.) or ο. ε. κυριε εκ γῆς Αιγυπτου (ε. γ. A. obelized in Syh) all others [with variants]; cf. Dunand's note and Wevers, *Text Hist.* 80 and *Beitr.* 502f.

COL. 15



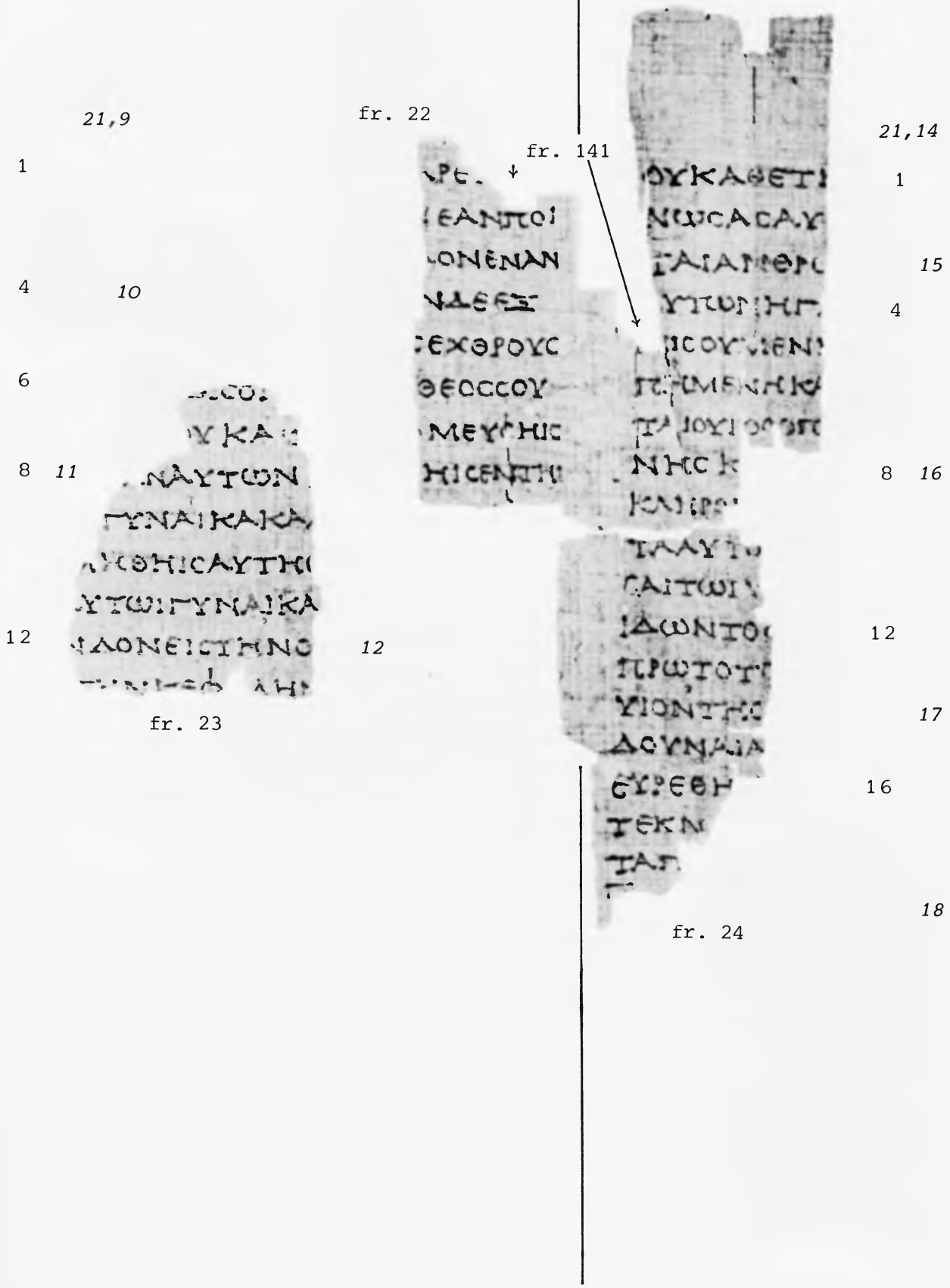
Col. 16: *Deut.* 21,9-12 1 |[αυτοις το αιμα συ δε εξ]α̣ρει̣[ς το]| 3 το αρεστον και το κα]λ̣ον, cf. Wevers, *Text Hist.* 80 6 παραδ]ω̣ι̣ σοι, σ. B *C''*(exc. 320) *b* and others : om. A F M V and all others; cf. Wevers, *Text Hist.* 73 7 και π̣[ρον]ο̣μευσηις| 13 κεφαλην Dunand, but cf. her pl. V.

Col. 17: *Deut.* 21,14-18 2f. εαν δε γενων]|[3]ται ανθρω̣[πωι δυο γυναικες, hardly Dunand's γενη]|[3]ται (as 767[orig.] 319) 4 αυτων and 5 μισουμενη̣, the first letters of both words were undamaged when the fragments were studied in 1973 7 ο υιος ο π[ρωτοτοκος as 767 Philon I 209(var.) : υιος πρωτοτοκος all other mss.; cf. Wevers, *Text Hist.* 80 8ff. κατα]|[9]κληρον̣[ομηι (κ. B 76[orig.?] 318[with misspelling κατακληρονομει] Philon I 209[var.], Wevers : κατακληροδοτη almost all other mss. [with variants], Rahlfs) τοις υιοις (υ. Philon II 220 Ambr., *Cain* I 13 : τοις υιοις αυτου A B F M V and almost all other mss. [with variants], =Mas, Rahlfs; in 848, αυτου would be too long; cf. Wevers, *Text Hist.* 78) τα υπαρχον]|[10]τα αυτο̣[υ (α. om. Philon II 220), τα υπαρχοντα αυτου τοις υιοις αυτου 426 *C''* *b* and many other mss. incl. Philon I 209(var.; omitting αυτου) 10f. πρωτοτοκευ]|[11]σαι τωι υ[ιωι, τ. υ. B *b n* 407' Philon I 99 and 209, II 220 : των υιων 344(marg.) : τον υιον A F M V and all other mss.; the mss. bear witness to their uncertainty about the construction; see also Wevers, *Text Hist.* 73 16 ευρεθη[ι] α̣[υτωι 18f. εαν δε τινι] |[19] η̣ (=ῇ) [υιος απειθης

Plate 14 (848)

COL. 16*

COL. 17*



Col. 19: *Deut.* 22,1-3 The columns 17-19 must have had 23 lines each (if the text was not shortened) 2(?)f. αποστρεψεις α]υ̣τα τ̣[ωι αδελφωι σου (τ. α. σ. A[txt] *O*′(exc.G 82]-58-707[txt] *C*-52-73′-551-761 *d f*[exc.56] 54-75′ and many others, = Mas : τ. α. σ. και αποδωσεις αυτα τωι αδελφωι σου [F M 29-82 46′-57′-414-417-422-528-550′-615 56 WI-127-767 and others] or τ. α. σ. κ. α. αυτω A[marg.] B V 72 *b* and others [with variants]; cf. Wevers, *Text Hist.* 80 and *Beitr.* 503) εαν δε μη ε]γ̣γιζηι 5(?) εις την οικια]ν̣ σου 6(?) ο α-δε]λφ[ος] σου αυτα, as V *O*(exc.G) *d* 53′ *t* : αυτα ο αδελφος σου all others; cf. Wevers, *Text Hist.* 72 and 80 7(?) αυτω]ι ου`τω´ (o. rather than ου`τω[ς]´; if ς would have followed, a bit of its bottom should be visible) πο[ιησεις, ουτω *d* 53´-246 54 *t*[exc. 602] and others : και ουτω 458 (Mas Tar) : ουτως all others; Wevers records only the original reading of 848.

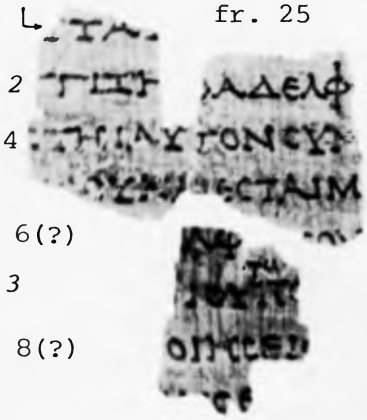
Col. 20: *Deut.* 22,6-14 The precise position of fr. 28 has been restored on the photograph 1f. || ε̣πι των ω[ιων] ου ληψη την μη̣[τερα με|²τα των τε-[κνω]ν 5 εσει, cf. n. on col. 1,10; Mayser I 2,90. The scribe started to write εαν immediately after εσει, but, after writing the ε, decided to leave a blank after εσει in order to mark the beginning of verse 8; therefore he washed out the ε (cf. introd. n. 26) 6 καινην̣ [ποι]ησεις A F^{b} M V and many mss. : κ. και ποιησεις B F *O*(exc.G)-15(corr.)-58 and many others; cf. Wevers, *Text Hist.* 79 9 τον αμ]πελωνα σο[υ 11 και το γενη[μα (848 only; cf. Mas) instead of μετὰ τοῦ γενήματος results from comparison with the Hebrew; cf. Hanhart 43 and Wevers, *Text Hist.* 70f. 14 κιβδη]λ̣ι̣ν, error for κιβδηλον, cf. Dunand, *ad loc.* (not recorded in Wevers' app.) 17 περιβολαιω]ν̣ [σου α] ε̣α̣ν̣ πε̣ρ̣ι̣β̣[αληι, εαν as B 82 Rahlfs (848's reading is not recorded in Wevers' app. nor was it recognized by Dunand) : αν almost all other mss.; for ἄν/ἐὰν in *Deut.* see Wevers, *Text Hist.* 99ff. 20 προφα<σι>στικους, cf. Wevers, *Text Hist.* 65 21 κατενεγ]κηι

COL. 19*

22,1

2(?)

fr. 25



6(?)

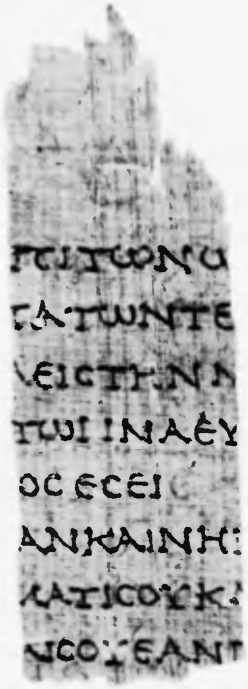
3

8(?)

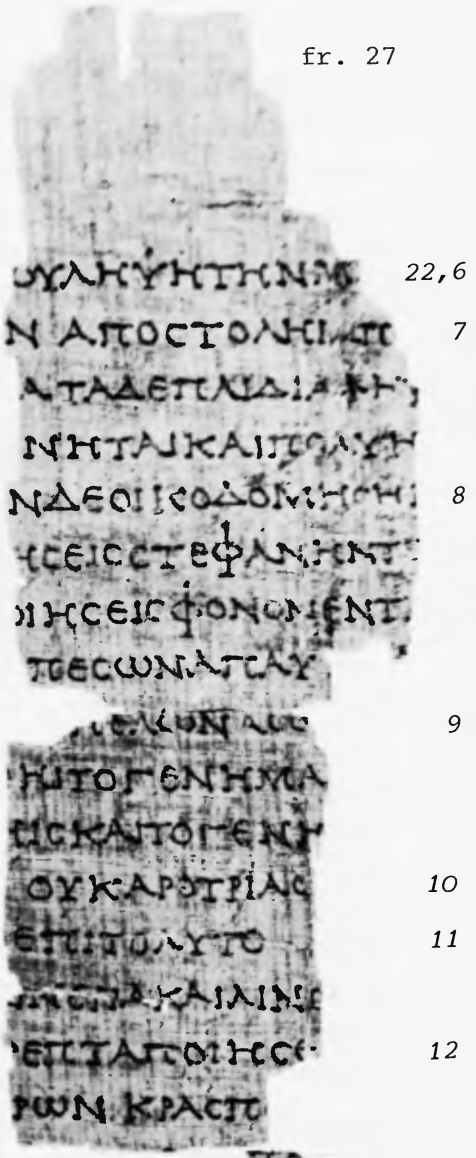
fr. 142

COL. 20

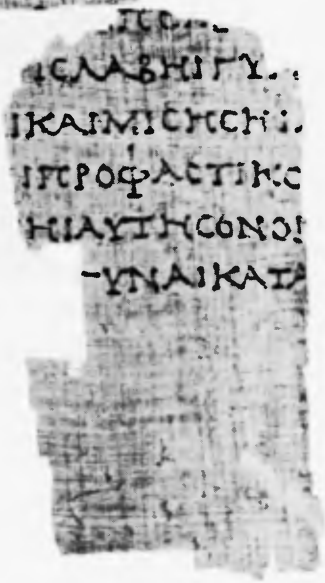
fr. 26



fr. 27



13 fr. 28 →



Col. 22: *Deut.* 22,21-22.23[?], see on (22)ff. (1) | [ε]πι τα̣[ς θυρας as B *b* 610 *n* and others : ε. τ. θ. (του) οικου A F M V and almost all others, =Mas; τη̣[ς is palaeographically also possible; cf. the rare variants της θυρας οικου (529) and την θυραν οικου (527 August., *Deut.*33); cf. Wevers, *Text Hist.* 80 (2) apparently |[λι]θοβολ̣[ησουσιν (as 376-707 730 Arm[var.] : λ. αυτην A B F M V and all others; cf. Wevers, *Text Hist.* 65) οι ανδρες της πολεως |(3) α]υ̣της (α. A F M V and most mss. : ταυτης *C''*[exc.77 529] *s* 28 [cf. της πολεως οι ανδρες ταυτης 77; in 848, ταυτης would reach into the left margin; this could have been the case only if ταυτης was a correction placed into an original *vacat* as in col. 33,15] : εκεινης 381 618[marg.] : *eorum* Lat.100 : om. *b d*[exc. 106] 75 and a few others [B and 630 [corr.] om. the whole phrase ο. α. τ. π. α.]) κ̣[αι (κ. 72 500[orig.] 125 55 Lat. 100 Arm Bo : εν λιθοις και A B F M V and almost all mss. [cf. εν λιθοις οι ανδρες της πολεως αυτης resp. ταυτης *C''*exc.413 500orig. *b n s* exc.30′ and others] : κ. [and the following αποθανειται] om. 72; cf. Wevers, *Text Hist.*67) αποθανεται (5) | τ̣ον ο̣[ικον (5)f. εξα]|(6)ρειτε [, as *b d* 85(marg.)-344(marg.) *t* and others : εξαρεις A B F M V and most mss.; cf. Wevers, *Text Hist.* 67 (9) | ανδρι [(10)ff. | τον ανδ̣[ρα τον κοιμωμενον μετα της]|(11) γυ ναικ̣[ος (μ. τ. γ. as 392 and Lat.100 : μ. τ. γ. και την γυναικα A B F M V and most mss.; cf. Wevers, *Text Hist.* 65) or | τον ανδ̣[ρα τον κοιμωμενον και την] |(11) γυναικ̣[α (cf. Dunand's note), followed by και εξαρειτε [κ. ε. V *b* 53′-246 and others : κ. εξαρεις A B F M and most mss.; cf. on line (5)f.] τον πονηρον εξ] |(12) |σρα̣[η]λ̣, |. A B M V 58-376′-707 *b* and many mss. (12)ff. The identification of fr. 18 is tentative; mind the frequency of μεμνηστευμένη in this context and the abundance of other words suiting the three letters. If the identification is correct, read με]|(13)μνη̣[στευμενη and |(14) α̣[υτην

Col. 23: *Deut.* 22,24.26-27 (1) αμφοτερου]ς ε̣π̣[ι] τ̣[ην (2) λιθο[βολησετε (as 53′-767, =Mas) fits better than λιθο[βοληθησονται (A B F M V and most mss. : λιθοβολησονται 46-616 44 75 85 and others : λιθοβολησουσιν WI 318 Arm^{te}), cf. Dunand's note (3)f. απ]ο̣θανο[υται την νεανιν επι λογου (ε. λ. *O*[exc.G 376 txt]-15 Orig., *Cels.*I 170 Syh, =Mas : om. in all other mss.) οτι] ο̣υκ may just fit; instead of νεανιν επι λογου, Dunand considered νεανιδα (6) γυναικ]α̣ του π̣[λησιον (14) rather θανατ]ο̣υ̣ ως̣ [than θανατ]ο̣υ̣ ο̣τ̣ι̣ [ως, omission of οτι as B *oI d*[exc. 106] 630[corr.]; Dunand's θαν]ατου [ως does not suit the traces (15)f. πλη[σιον (π. as B *C''* *n s* and others : π. αυτου A F M V and all others; cf. Wevers, *Text Hist.* 77) και φονευσηι ψυχην (κ.φ.ψ. *c b*, cf. ורצחו נפש ["and should kill him with respect to the breath of life"] Mas; so Dunand for

(cont. p.62)

COL. 22*

fr. 143

22,21

(1)

fr. 144

(4)

22

(8)

fr. 29

(12)

(13)

23

fr. 118

COL. 23

fr. 30

(1)

22,24

(4)

fr. 31

(14)

22,26

(16)

27

[cont. from p. 60] 848) or κ.φ. αυτον (as 458 Arm); κ.φ. αυτου την [τ. partly om.] ψυχην A B F M V and all other mss. (too long for 848). If we could be sure that 848 had in fact κ. φ. ψυχην, this reading would deserve serious consideration (cf. P. Oxy. 7, 1033,11 ἐκεινδυνεύσαμεν εἰς ψυχήν; also see Antiphon 2,1,4); αὐτοῦ may be a secondary stylistic simplification of the Greek (cf. P. Oxy. 6, 903,33 θλίβων τὴν ψυχήν μου ["threatening my life"]; P. Mich. ined. 1681 [deciphered by H. W. Witt III; A.D. 381], line 5 πάλε [= πάλαι] ἂν [ε]ἰς ψυχήν μου ἔπθακεν [= ἔφθακεν; "he would have murdered me a long time ago"]). See, however, Wevers, *Text Hist.* 68f.

Col. 24: *Deut.* 23,3-5 (1) εκ]κλησια[ν יהוה εως (ε. 82 *C''* and other mss. : και εως A B F M V and most other mss.) or εκ]κλησια[ν και εως (so Dunand) see Wevers, *Text Hist.* 71 (2)f. ο]υκ εισελ[ευσεται εις εκκλησιαν יהוה εως (ε. 407 Lat.104, =Mas: om. 54 : και εως all other mss) or ο]υκ εισελ[ευσεται ε. ε. και εως (Dunand); see Wevers, *Text. Hist.* 71 (8) Μεσοποτα]μι[ας (?) (9) ηθελεσε]ν יְהֹ[וה (10) Βαλ]ααμ (11) τα]ς κ[αταρας

Col. 25: *Deut.* 23,7-11 Fr.33 contains also part of col. 26 8 εχθρους υ]μων as *b* : ε. σου all others, =Mas; cf. Wevers, *Text Hist.* 66 9 | φυλαξηι απο παντος ρηματος π]ονηρου, φ. *O*(exc.G)-72 *f*(exc.129) 128-630′ and others : και φ. κ.τ.λ. A B F M V and most mss.; see Wevers, *Text Hist.* 79 10 α]νθρω-[πος ος ουκ ε]σται 11 εκ ουσε]ως αυτο[υ 14 εσπ]ε[ραν (εσ]π[εραν Dunand)

Plate 17 (848)

COL. 24*

fr. 32

23,3 (1)

fr. 145

(8)

23,4

5

COL. 25

fr. 33

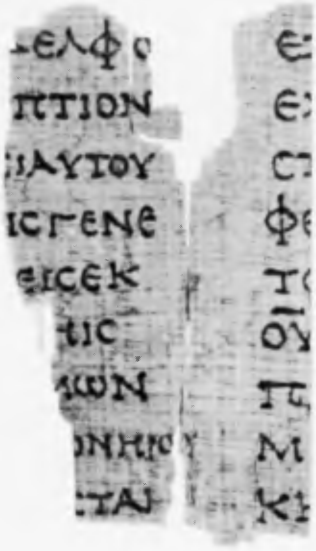
2 *23,7*

4

8

9

8

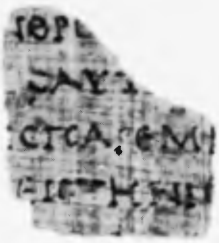


fr. 34

10 10

12

11

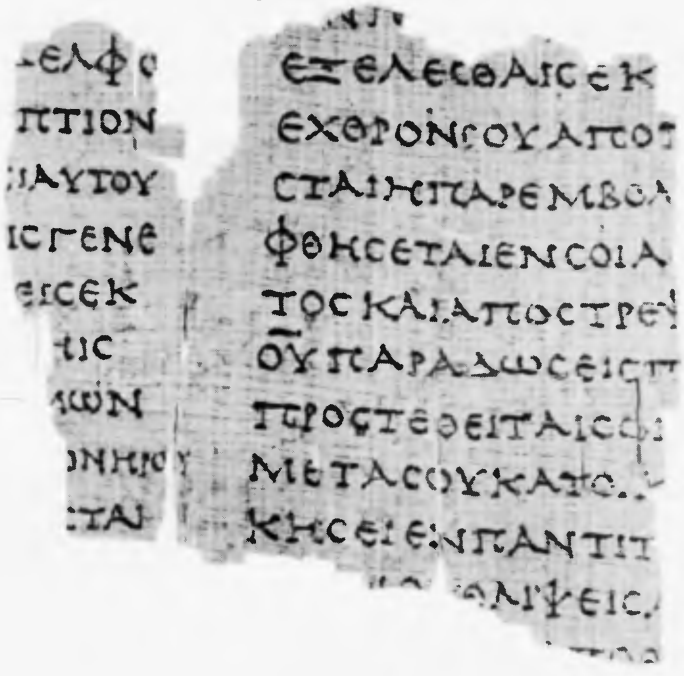


Col. 26: *Deut.* 23,14-17 This column probably had 23 lines 1 |[ε]νπ[ερι-πα]τ[ει (ενπ[ερι]πατει Dunand) εν τηι παρεμβοληι σου| (σ. om. A F *b* and others), see Wevers, *Text Hist.* 74 2f. | εξελεσθαι σε κ[αι παραδουναι σοι τον] |[3] εχθρον, according to Wevers (*Text Hist.* 74), σοι (A M *oI*-58-707 129 and others) was omitted (as B F V and almost all others); the evidence of the letter count is inconclusive; cf. Dunand 3 απο π[ροσωπου (α. π. as 125 : προ προσωπου B 376' *b d*[exc. 125] and many others : εις τας χειρας σου π. π. 68'-120 Aeth : εις τας χειρας all others; see Wevers, *Text Hist.* 67) σου 7f. | ου παραδωσεις π[αι-δα τωι יהוה (κυριω B Phil. I 156 : κυριω αυτου A F M V and all others; for the probable omission of αυτου in 848 see Dunand and Wevers, *Text Hist.* 78, though the evidence is not conclusive) ος |[8] προστεθειται σοι [παρα του יהוה αυτου, according to Dunand, 848 also omitted the second αυτου; this is quite possible.

Plate 18 (848)

COL. 26

fr. 33



1 *23,14*

4

8

15

16

12 *17*

Col. 27: *Deut.* 23,21-22.24-24,1 5(?)f. εαν δε [ευ|$^{6(?)}$ξηι 8(?)f. πα-ρ[α σου |$^{9(?)}$ και εσται σοι αμαρτια, σοι 407 Tht, *Deut.* Arm Bo : εν σοι A B F M V and almost all other mss. : om. Ps. August., *Speculum* 65; rather εν than εν σοι left out in 848 (if anything); for the omission of εν σοι see Dunand and Wevers, *Text Hist.* 65 (cf. *ibidem* 81) and below on next line 9(?)f. cont. εα]ν̣ δε μη [θε|$^{10(?)}$ληις ευξασθαι ουκ εστιν σοι αμαρτ[ια, σοι F M N and many other mss. (see Wevers, *Text Hist.* 81) : εν σοι A B *O*(exc.G) 16 *b* and many others; the omission of the entire εν σοι (considered by Dunand) is unlikely, while it cannot be ruled out that 848 in fact had εν σοι 16(?) τα]ι̣ς χ̣ε̣ρ̣σ̣ι̣ν̣, in 1973 I saw the first two letters which are now broken off 19(?) τον α̣μπελω-να 20(?) σταφ̣υ̣λην 23(?) συνοι]κη[ι αυ]τ̣ηι (σ. α. 121 68′ : συνοικησηι αυ-τη [with variant spellings] all mss.; see Wevers, *Text Hist.* 65) και εστα̣[ι

Col. 28: *Deut.* 24,4 13(?) δ̣υνησετ]α̣ι̣ [ο ανηρ |, extremely thin and ambiguous traces 16(?)f. οτι βδ[ελυ|$^{17(?)}$γμα εναντι (ε. A F^{a} M and the majority of mss. : εναντιον B V 426[orig.] *C′′ s* 44 and others : om. F 29-72 610 767 59 319; see Wevers, *Text Hist.* 115ff.) יהוה του θεο]υ σου εστ̣[ιν και |, the mss. place εστιν after βδελυγμα; see Wevers, *Text Hist.* 67

Plate 19 (848)

COL. 27

COL. 28

fr. 35

5(?)

8(?)

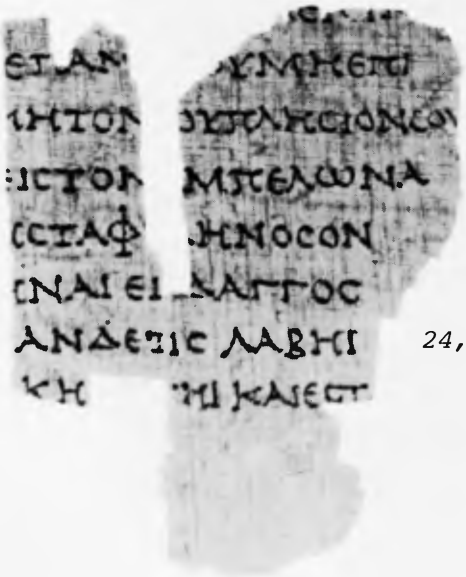
23,21

22

fr. 36

16(?)

20(?)



24

25

24,1

fr. 37

13(?)

16(?)

24,4

Col. 29: *Deut.* 24,7-11 (cf. *Et. Pap.* 9, 1971, 227). 14(?) το]ν̣ [νομον ον αν (α. as A F and many mss. or εαν as B V *d n*[exc. 75] *t* [cf. Wevers, *Text Hist.* 99 ff.]; αν om. M 58-72-381′ 52′-313-417-528-552 and others)]ανα̣[γγειλω]σ̣[ιν, the traces of ν and σ (the latter on the bottom of fr. 38) are extremely thin and insignificant 16(?)ff. φυ[λαξα]σθε (φ. as B 64-707, *C″* [most mss.] and many others [cf. also φυλαξασθαι 82-381′ 46-529′-739[orig.] and many others] or φυ[λαξε]σθε as A F M V and most mss. [cf. also φυλαξεσθαι 376 WI 68′ : φυλαττεσθαι 72 : φυλαξης 458 : μνησθητε 413 : om. Sa^{3}) π̣[ρ]ειν |$^{17(?)}$ μν]η̣σθητι οσα εποιη[σεν] יהוה [ο] θ̣[εος](θ. *C″* [exc. 52′] 53′-56[marg.]-129 and many mss. : θ. σου A B F M V and most mss. : om. Aeth^{M}; the evidence for 848 is inconclusive [*pace* Wevers, *Text Hist.* 76], though the omission is likely) |$^{18(?)}$ τ̣η̣ι̣ Μ̣αριαμ εν τηι οδω[ι (οδωι [Zaki Aly) εκ]πορευομ[ε-]|$^{19(?)}$ν̣ων υμων εξ Αιγυπτου̣, ε. A. A B, F M V *O″* (exc. G) *C″* and many others : εκ γης (or της) A *b* and others 19(?)ff. cont. εαν δε (δ. F M V and many mss. : om. A B 82[orig.]-376′-707 and many others; cf. Wevers, *Text Hist.* 81) |$^{20(?)}$ ο̣φειλημα ηι εν τωι π̣[λησιο]ν (π. 848 alone : πλησιον σου [and variant] all mss.; cf. Wevers, *Text Hist.* 77) οφει-λ̣ι̣η]|$^{21(?)}$μ̣α̣ οτιουν τ̣ι̣ (τι om. B 15-58-618[orig.] and a few others; see Wevers, *Text Hist.* 81) ουκ ειṣ[ελευσηι] εις τη[ν]|$^{22(?)}$ ο̣ικιαν 22(?)f. το] ενεχ[υ-|$^{23(?)}$ρ]ον εξω σ[τ]ησει, for στησει see on col. 1,10

Plate 20 (848)

COL. 29*

fr. 38

24,7

8

fr. 39

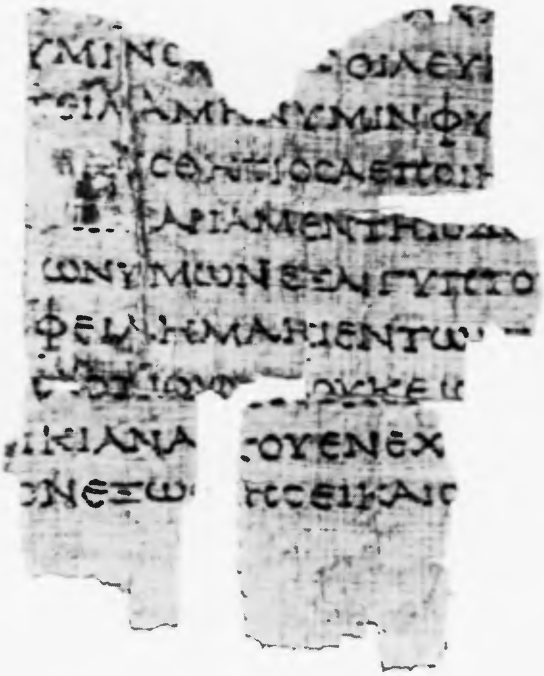
fr. 147

9

10

fr. 146

11



11(?)

13(?)

14(?)

16(?)

20(?)

fr. 40

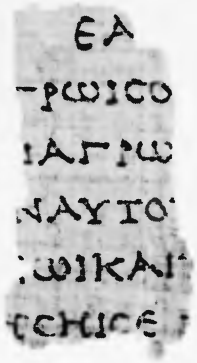
Col. 31: *Deut.* 24,19-21 The preceding column apparently contained 23 lines; frr. 43 and 44 belong to coll. 31 and 32 8(?)ff. τ̣[ωι προσηι|$^{9(?)}$λυ-τωι και τωι ορφα]ν̣ωι και τ̣[ηι χηραι |$^{10(?)}$ εσται, as B 426 and a number of other mss., cf. Mas (so Dunand) : τωι πτωχωι και (τ. π. κ. obelized Syh) τωι προσηλυ-τωι και τωι ορφανωι και τηι χηραι A F M V and most mss. (with variants); the latter reading is too long, even if both και were omitted (και$_1$ omitted in 44-125, = Mas.); cf. Wevers, *Beitr.* 503. τ̣[ωι πτωι|$^{9(?)}$χωι και τωι ορφα]ν̣ωι (discussed briefly by Wevers, *Text Hist.* 81) would also be a possible though unique reading 17(?) | εγω εντελλομ]αι σοι (σ. V Lat.100 Arm Syr : εγω [om. Sa^{17}] σοι εντελλομαι A B F M and all other mss.) π̣[οιειν το ρη]μ̣α̣ | 19(?) ο]υ̣κ επανατρ̣[υγησε]ι̣ς 20(?)] προση[λυτω]ι̣

COL. 31*

fr. 41

24,19 5(?)

8(?)



fr. 148

20 15(?)

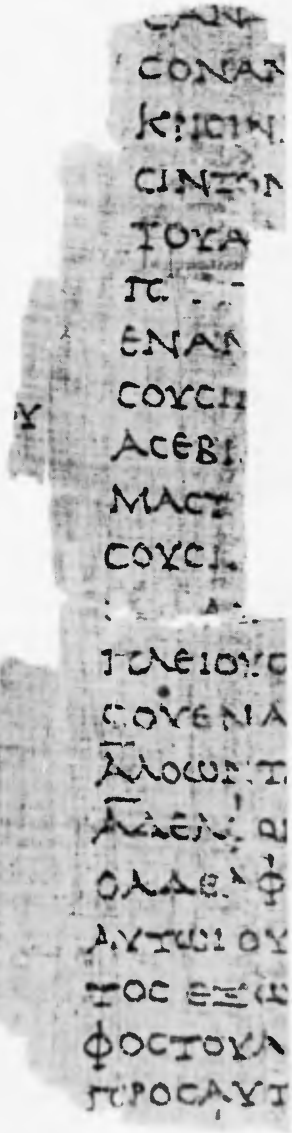
16(?)

21

20(?)

fr.42

fr. 43



fr. 44

Col. 32: *Deut.* 25,1-5 Frr. 43 and 44 contain coll. 31 and 32; frr. 46 and 48 extend well into col. 33 4(?) ανθ̣[ρωπων 6(?) τον δι̣[καιον και καταγνωσιν, κ. as A B F N V 957 and most mss. or καταγνωσονται as *b* 121 68′ 407, hardly καταγνωσουσι(ν) as 72-82(orig.) 130-321′ (so Dunand; cf. καταγνωσωσι 76′ 71) : καταγνωσει (-ση 107′-125) *d*[exc. 106) 799 9(?) εναν[τι as the majority of mss. (so Dunand) or εναν[τιον as B V and many mss; cf. on col. 28,16f. and here on line 9f. 9(?)f. μαστιγω]|[10(?)]σουσιν̣ [αυτον εναντι (ε. as 16-414-529 630[corr.] [so Dunand] or εναντιον as A B F M V and all other mss.; cf. the preceding note) αυτων, α. as A B F M V and most mss. : αυτου 426 Kyr. I 572 August., *Deut.*45, =Mas 11(?) ασεβια̣[ν (cf. on col. 1,10) αυτου (α. om. 71; Dunand) αριθμω, α. A F M V and most mss. : και α. B (according to Brooke-McLean and Rahlfs; Sixt.); Dunand restored και for 848 13(?)f. μαστιγω]|[14(?)]σ̣[αι] αυ[τ]ο̣[ν 19(?) ο αδελφος ο is a peculiar addition in 848, see Wevers, *Text Hist.* 68 εις [αυτων, rather αυτων as B 29 Lat.100 than εξ αυτων as all other mss., though the restoration of 848 remains hypothetical; see Wevers, *Text Hist.* 81 20(?) εσται̣ 23(?) και λ̣[ηψεται] αυτη[ν

Plate 22 (848)

COL. 32

Col. 33: *Deut.* 25,6-10 Frr. 46 and 48 contain parts of coll. 32 and 33; fr. 49 extends into col. 34 2f. τε]|[3]κηι as B *O*(exc.G) *d n* and a number of mss. (partly τεκειι), = subj. aor. act. (*pace* Wevers, *Text Hist.* 74) : τεχθη A F M V and all other mss. 5 αυτο[υ εξ Ισραηλ, for the length of this line (see Dunand's note) cf. lines 13 and 14 of this column 9 κα̣[ι 13 κ]αλε̣-[σ]ο̣υ̣[σιν 15 αυτωι exdented; this word seems to be a correction written by the original scribe. When he was uncertain about his text, he left a blank of three letters; later, after checking the text, he filled the missing word into the blank; but since the available space was too small, he started the word at the left margin. This type of later addition in prepared spaces is a common scribal practice [cf. p.5f. and on col. 38,17(?); the addition of יהוה by a second scribe in a blank left by the first scribe is a similar procedure]. There is no trace of an erasure (*pace* Wevers, *Text Hist.* 65 and app.) 18(?) και om. 72 *C'' b d* and others; see Wevers, *Text Hist.* 74 αυτ[ου το] εν 20 εις το A F M V and most mss. : κατα το B 630(corr.) Arm 20f. και α̣[ποκρ]ι̣|[21]θεισα ερει, α. om. F 29-72 *d*[exc. 106] and a number of mss. Wevers explains this omission as an attempt to avoid tautology; this is hardly correct as ἀποκριθεῖσα ἐρεῖ is a Greek idiom notwithstanding the fact that it precisely translates the Hebrew (similar to λέγων εἶπεν etc.; the form ἀποκριθεῖσα is *koine*); see *Text Hist.* 74.

Plate 23 (848)

COL. 33*

fr. 46 fr. 47

25,6

3

4

7

8

fr. 179

12

8

14

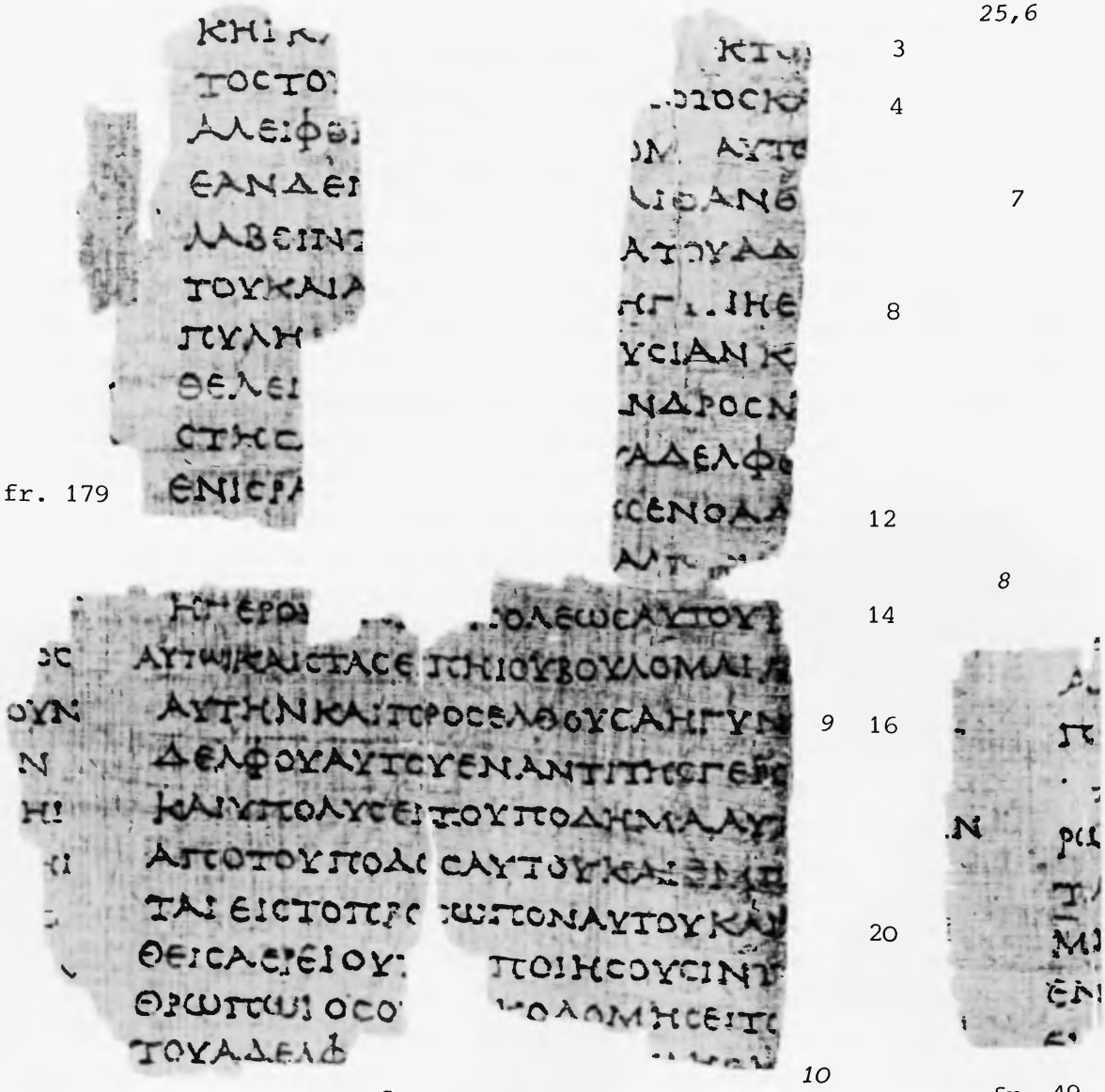
9 16

20

10

fr. 48

fr. 49



Col. 34: *Deut.* 25,14-18 Fr. 49 contains part of coll. 33 and 34. Compared with col. 33 (23 lines; Dunand, *Introd.* 4), col. 34 is shorter (22 lines). The line numeration is also established by the letter count of the lost upper portion of col. 34 [13 lines lost; but mind the difficult decipherment of line 14(?)] 14(?)f. | και μετρον μεγ[α η μικρον σταθμιον] |[15(?)] αληθινον και δι[καιον εσται σοι ινα]| [16(?)]πολυημερος as B(txt) F 29 73′ *d*(exc.106) 129 75′-127 602-799 18-630 Philon III 37 Kyr IV 549 Ps.August., *Speculum* 64 Aeth : κ. μ. μ. η μ. σ. α. και δικαιον εσται σοι και μετρον αληθινον κ. δ. ε. σ. ι. π. A B(marg.) M V and all other mss. (with variants), = Mas. It should, however, be noted that Dunand read line 14(?) as | και δικαιον ε[σται κτλ. ("traces des lettres extrêment mutilées"). If she were right, 848 would follow the reading of the majority of mss., and line 14(?)ff. would become 15(?)ff. adding a 23rd line to the column (see above). The traces, however, are incompatible with her reading (definitely not αιονε). 848 and Philon prove that the haplography, which entered into a substantial part of the tradition, is very old, but it might have occurred independently several times. Wevers did not yet know the new reading of line 14(?) when he published his edition and *Text Hist.* 18(?)f. βδελυγμα יהוה π[ας ποιων] |[19(?)] ταυτα πας ποιων αδικα[, followed by a blank marking the transition to a new verse and paragraph (see p.5; *pace* Dunand). For the omission of τωι θεωι σου after יהוה (also omitted in Philon III 37 Lat.100 Ps. August., *Speculum* 64 Arab : τ. θ. σ. all other mss., = Mas) see Wevers, *Text Hist.* 76 (Wevers regards the shorter text as *Deut.*). It would, however, be palaeographically possible to reconstruct lines 18(?)f. as βδελυγμα יהוה τ[ωι θεωι σου]|[19(?)] ταυτα πας ποιων αδικα [πας ποιων, though this text would hardly represent a Greek sentence nor fit into the pattern of the attested variants ($\pi\alpha\varsigma_1$-end of verse B F M V and most mss. [with variants] : om. *d* : πας ποιων ταυτα A[orig.] : π. π. αδικον [αδικα 52′] A[corr.] 58-72 52′ and others; και added before $\pi\alpha\varsigma_2$ *b* 246 75′ 509 Aeth Arm) 19(?) αδικα *O*[exc. G] *C′′ b* 106 246[orig.] *n* and a number of others (perhaps *Deut.*, *pace* Wevers, *Text. Hist* 66) : αδικον A B F M V and almost all mss. 21(?) εκπ[ο]ευομενου 22(?) | εκ γης Αιγυπ[του as B Aeth : εξ Αιγυπτου almost all other mss.

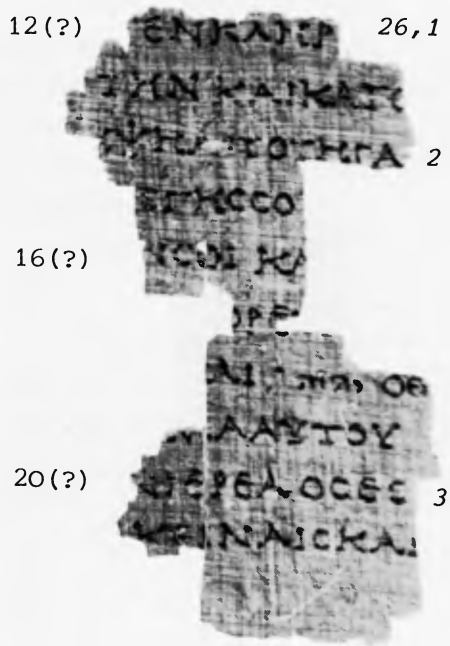
Col. 35: *Deut.* 26,1-3 The left part of fr. 51 (lines 19-21) has been brought into its precise position by cutting and pasting the photograph. The horizontal position of frr. 50/51 within the column is uncertain. If the blank in line 19(?) indicates the end of the line, the fragments originate from the right quarter of the column (fr. 50, line 12(?)] εν κληρ[ωι |]); this position is favored by the letter count of the lost upper part of the column. In this

cont. p.78

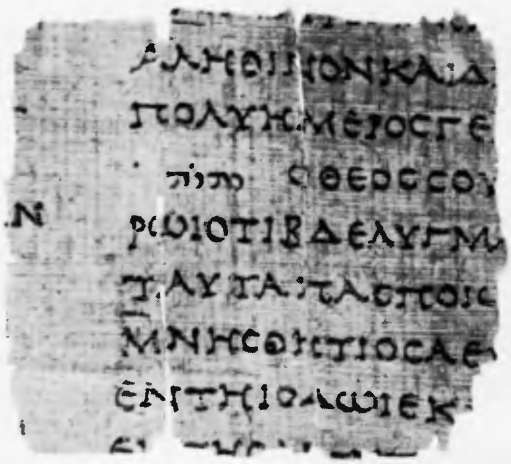
COL. 34*

COL. 35

fr. 50



fr. 51



fr. 49

fr. 149

(cont. from p. 76) case the column contained only 21 lines (see p. 4). If, however, the blank of line 19(?) marks the beginning of a new verse (see below), the frr. 50/51 may come from the left (or any other) portion of the column. This cannot be excluded by the letter count. If so,] εν κληρ[ωι could come from the left half of line 13(?) [not 12(?)] and the column would have contained 22 lines. 12(?)f. (εαν εισηλθηις εις την γην ην - - - διδωσιν σοι] εν κληρ[ωι (] εν κληρωι [**Dunand**; ε. κ. **A F M V** and almost all mss. : κληρονομησαι B : om. 72 44-107′) και |[13](?) κατακληρονομησηις (κ. κ. B WI-127 344[marg.] *t*[exc. 799] and many other mss. [with various variants] : κατακληρονομησαι A F M V and almost all other mss. [with variants]; whether 848 had και κατακληρονομησηις or κατακληρομησαι cannot be determined) α]υτην 16(?)f. διδωσι]ν σοι κα[ι εμι|[17](?)βαλεις, σοι B and many : σοι εν κληρωι A F M V and many others : σοι εν κληρωι κατακληρονομησαι αυτην 318; cf. Wevers, *Text Hist*. 74 19(?) επικληθηναι το ο-νο]μα αυτου |[20](?) [εκει (ε. all others except for next entry : om. 72-376), if, however, the blank after αυτου indicated the beginning of verse *3* (see above), εκει was also omitted in 848 (so Wevers, *Text Hist*. 67; Dunand's arrangement of the line, ονο]μα αυτου [εκει και ελευσηι] disregards the blank and is wrong) 20(?)f. το]ν ιερεα ος εσ|[21](?)[ται, cf. Wevers, *Text Hist*. 82 21(?)] εκειναις

Col. 36: *Deut*. 26,3-8 3 | [εις τ]ην [? 3f. πα|τρα]σιν [4f. και λημον|[5]τ]αι οι ιερεις (cf. *Deut*. 17,9) instead of και λημεται ο ιερευς (all mss. [with variants]; cf. *Deut*. 26,3) 6 κ[αι θησουσιν (θησει all mss.; see on 4f.) 8 αποκριθεις as B 630(corr.) : αποκριθηση και A F M V and almost all other mss. (with minor variants) : om. 29-82 125 Aeth; see Wevers, *Text Hist*. 82 18f. ηκ[ουσε(ν) (as 767 83 : εισηκουσεν all other mss.) יהוה την |[19] φ]ωνην, τ. φ. om. 125 : της φωνης all other mss.; see Wevers, *Text Hist*. 67 and 69.

Col. 37: *Deut*. 26,11-12 18(?)f. πα[ν των (read τὸ; cf. Dunand's note and Wevers, *Text Hist*. 65) επ[ιδεκατον των γενηματων] σου, ε. τ. γ. σ. (σ. om. Lat.100) as B 58-72 630 Lat.100 : ε. τ. γ. (partly γ. σου και) της γης σου (σ. partly omitted) A F M V and all other mss.; see Wevers, *Text Hist*. 82 and *Beitr*. 505.

COL. 36*

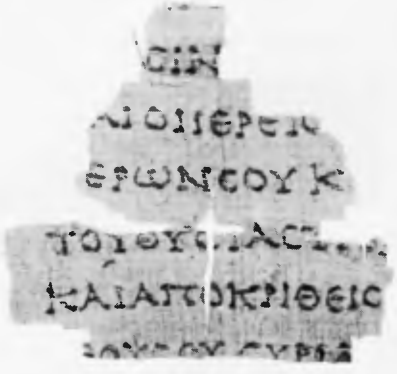
COL. 37

fr. 150

3

4

8



fr. 52

fr. 53

15

16

20

fr. 54

26,3

4

5

6

7

8

26,11

16(?)

12

fr. 55

Col. 38: *Deut.* 26,13-16 (cf. Zaki Aly, *Et. Pap.* 9, 1971, 228) 9(?)f.] εις α̣̈κα|[10](?)[θαρτον 12(?) καθο]τι as B : καθο 321(marg.)-730 509 : καθως 458 71 : οσα 125 : παντα καθα *O*[exc.G 82]-58 *d*[exc.125] *t* Syh, = Mas : καθα A F M V and all other mss.; cf. Wevers, *Text Hist.* 82 17(?) η]μ̣ιν γην, the blank makes no sense unless ημιν is a correction of the type discussed on col. 33,15. It seems the scribe expected a word longer than ημιν when he originally left the blank; cf. αυτοις (instead of ημιν) in 407 Sa[16] 19(?) יהוה ο θεος σου (σ. was possibly omitted as in 18-120 [see Wevers, *Text Hist.* 68])] εντελλ̣εται (*pace* Dunand; ενετειλατο all mss. [with variants]; see Wevers, *Text Hist.* 82) σο[ι, σοι[Zaki Aly; but cf. pl. I 3 in the first edition 21(?) φ]υλαξεσ̣θε A B M V WI and others (with variant spellings), cf. Mas שמרת : φυλαξασθε F 29-707 *C′′*(exc.550[orig.] 615) and many other mss.; see Wevers, *Text Hist.* 74 22(?) καρδιας σου as V 85(marg.)-321(marg.)-344(marg.) 407′ and others, = Mas : κ. υμων almost all other mss.; ὑμῶν might be a grammatical simplification (*pace* Wevers, *Text Hist.* 65); for the use of σου instead of ὑμῶν cf., *e.g.*, *Deut.* 4,29 ὅταν ἐκζητήσητε αὐτὸν ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου and 11, 13 [cf. pl. 50 col. III, 1(?)ff.].

Col. 39: *Deut.* 26,18-27,3 The frr. 151 and 181 have been joined on the photograph 9 α̣[υτου 9f. παν]|τ[ων 10f. ονο]|μ̣[αστον 11 | ει[ναι 11f. τωι θεωι] | σο̣[υ 15 | [λεγ]ων 16 | τ̣[α]υ̣τας 19 | η[ν] (ἦν) יהוה 20 | στ̣[η]σεις (the horizontal line in the middle of σ_2 is not ink) σ̣αυτωι, σ̣. (not attested by others : σεαυτω almost all mss.) or ε̣αυτωι (so Wevers as 72 246 767), cf. Dunand's note. The horizontal stroke of the ambiguous letter is placed slightly higher than I would expect it if it were the middle stroke of ε; furthermore, the top should be visible λιθους̣ [21 αυ-το[υ]ς̣ κ̣[ονιαι 22 των λιθων A F M V and most mss. : τ. λ. τουτων B : τους λιθους *C* 458 71 : τον λιθον 46′-52(orig.)-414(orig.) and a few other mss.; 848 has space for B's τουτων (22f. παντας |[23] τους).

Plate 26 (848)

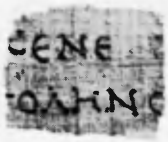
COL. 38*

COL. 39*

26,13

fr. 56

5(?)



fr.57

fr. 180

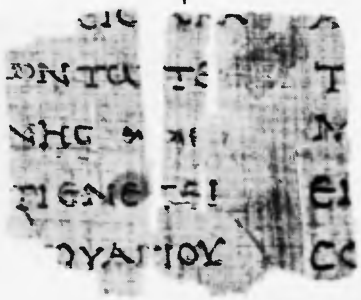
fr. 151

9(?)

14

9

26,18



← fr. 181

19

12(?)

15

12

fr. 152

fr. 59

27,1

15(?)

16(?)

15

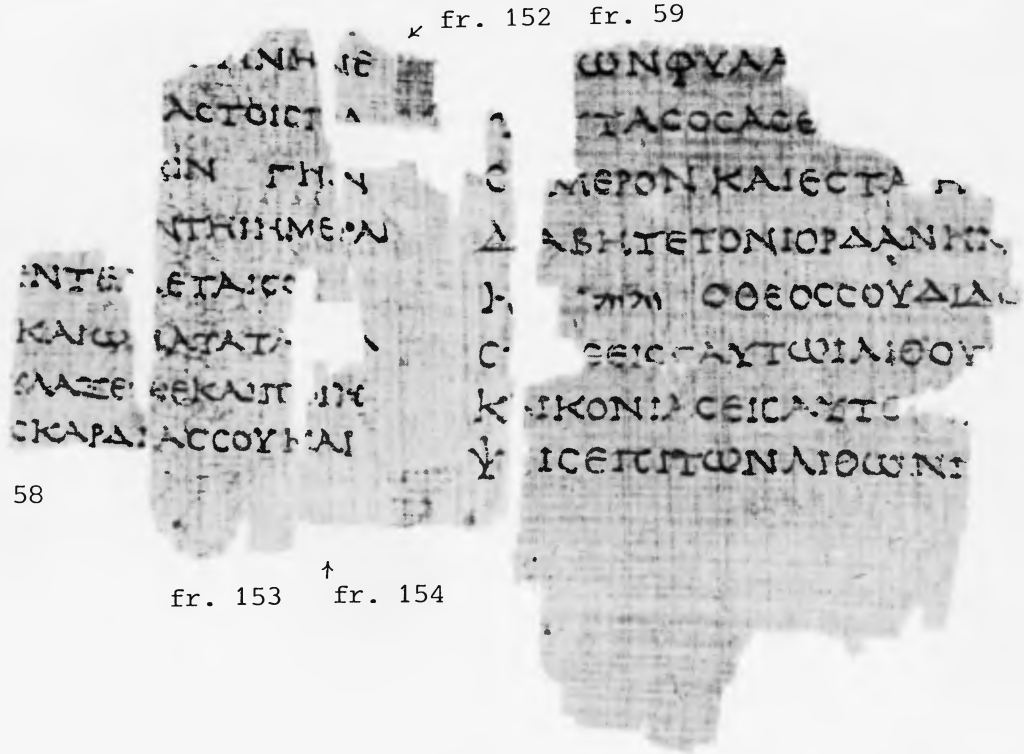
16

2

16

20(?)

20



fr. 58

3

fr. 153

fr. 154

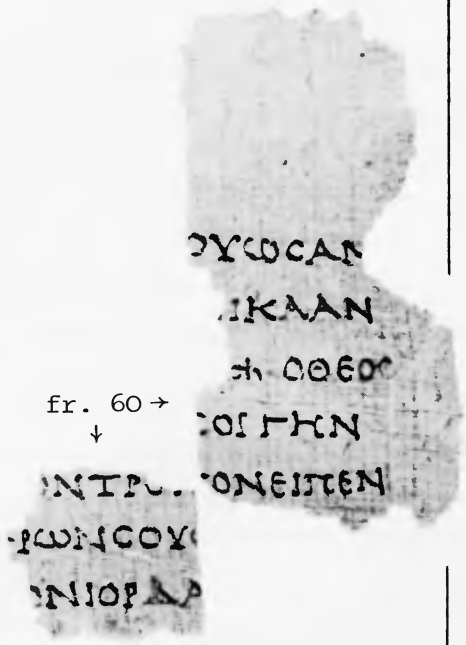
Col. 40: *Deut.* 27,3-9 (cf. Zaki Aly, *Et. Pap.* 9, 1971, 228) 2 η]μ̣ικα 5 ι[ρε-ουσαν γαλα και μελι] ο̣ν τροπον ειπεν ι 9 υ]μ̣ιν σ̣η̣μ̣ε̣ρ̣ο̣[ν (not]εν ο̣ρ̣ε̣ι̣ Γαιβαλ [και, as read in the first edition), for υ]μ̣ιν *O*[exc.G] *b* 106 246 54'-75'-767 and a number of other mss. : σοι A B F M V and all other mss.) see Wevers, *Text Hist.* 83 10 κον]ι̣ασεις 11 οικοδομησ]ε̣ις εκει θυσια̣[στηριον 12 τωι θεω]ι̣ σου θυσιαστ̣[ηριον 13 επ α̣υτ̣[ους (misprinted in the first edition) 17ff. θυσε[ι]ς (θ. A F M[txt] V *O'''*[exc.G] and many mss. : ϑ. εκει all other mss. [with variants]) ϑυσ[ι]αν ι[18] σωτηριου (σ. B M *O'*[exc.G] 44 129-246 and many mss.: obelized in Syh and om. 58 53[orig.] 799 407, cf. Mas : σ. κυριω F V *oII* 53'-56 392 59 : σ. κυριω τω ϑεω σου A F^{a} 963 and all other mss.) κα]ι φαγηι και εμπλησθη̣[σηι (κ. ε. om. 58, = Mas; κα[ι]$_{1}$ - 20 σο]υ̣ om. 30-321[orig.]) ι[19] εκει (ε. om. B V and a few others) και ευ]φ̣ρανθησει ()φρ is broken off, but it appears on Dunand's pl.X; cf. on pl. 49 fr. 182; regarding -σει see on col. 1.10), see Wevers, *Text Hist.* 83 and 74 and *Beitr.* 503 20 σο]υ̣, the υ is almost complete on Dunand's plate (see the preceding note).

Col. 41: *Deut.* 27,9-10. 13-16 Fr. 157 has been attached to frr. 63/158 on the photograph 1 ι[οι ιερεις] οι Λευιται (so Dunand correctly). The small *vacat* in front of οι previously led me to the assumption that οι is the first word of the line; in this case οι ιερεις would have been omitted in 848 (see Wevers, *Text Hist.* 65). The extant part of the *vacat*, however, is so small that it might be one of the insignificant blanks which the scribe occasionally left between letters and words. There could also be a blank in front of 2 σιωπα̣, though this is even more doubtful. Therefore it seems more prudent to place οι Λευιται towards the middle of the line so that it would be preceded by οι ιερεις as in all mss. If this is correct, frr. 62/156 stood 10 lines directly above frr. 63/157/158. Because of the distance between the upper and lower fragments the fibres of the reverse do not provide clear evidence for either placement. 3f. ι[ενι[4] τηι ημεραι] τ̣αυτ[ηι 4 ι[λαον יהוה τω]ι θεω[ι σου 4f. ι[εισακουσηι ι[5] της φωνη]ς̣ יהוה [του 14(?)ff. probably ι[Ρουβην Γαδ (Γ. as 58-72-82 320 537 *d* 71 Lat.100 Arm : Γ. και A B F M V and all others; the reading of 848 cannot be determined on the basis of the letter count) Ασηρ Ζ]αβουλ̣[ων Δαν και ι[15(?)] Ναφθαλι κ]α̣ι αποκριθεν[τες οι Λευιται ι[16(?)] ερουσιν πα]ντι (π]αντι Kilpatrick) ισραηλ φω[νηι μεγα ι[17(?)] ληι επικ]α̣ταρατος ανθ[ρωπος (α. B 72-376 414 *d* and others : ο ανθρωπος A F M 963 and others: om. V) οστις ι[18(?)] ποιησει γλ]υ̣πτον και χω[νευτον βδε ι[19(?)] λυγμα יהוה]̣ εργον χερω[ν τεχνιτου ι[20(?)] και θησει ε]ν αποκρυφω̣[ι, θησει αυτο Dunand following the majority of the mss., but cf. Wevers,

cont. p. 84

Plate 27 (848)

COL. 40*



1 *27,3*

4 fr. 60 →

5

4

9

fr. 155

12

15 ← fr. 61

16

20

7

8

9

COL. 41*

fr. 62

1 *27,9*

3

4

10

fr. 156

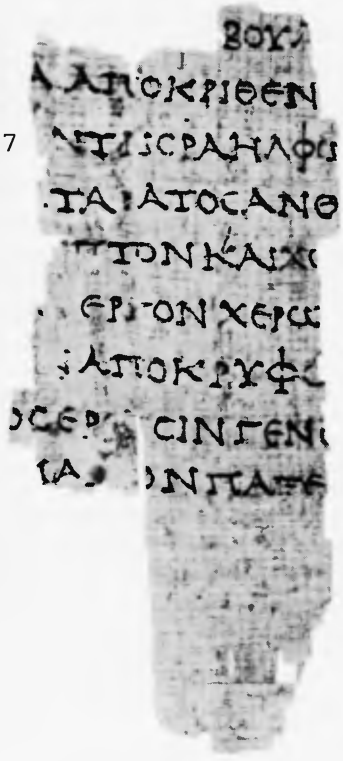
fr. 63

14(?) *13*

14

16(?) fr. 157

15



20(?) fr. 158

16

(cont. from p.82) *Text Hist.* 78 and *Beitr.* 503f. Fr. 182 (pl. 49) may belong to the right edge of fr. 63. In this case line 16 could be read as - - - φων̣[ηι and line 17 as - - - ανθρ[ωπος. Final judgement must be reserved for a fresh look at the originals. 20(?)f. αποκρι|$^{21(?)}$θεις ο λα]ος ερουσιν, ο.λ. B Arm, cf. Dunand : πας ο λαος all other mss.; ερουσιν B V and most mss. : ερει A F M *oI'*[exc.58] and many mss.

Col. 42: *Deut.* 27,23-24 20(?) ερ]ε̣ι̣ πας |, ε. as V 58-82-707(marg.) 57(orig.)-77 *b* and many others, = Mas TargOnkelos; on palaeographical grounds ερου]σ̣ι̣ (so Dunand) cannot be excluded (ερουσιν A B F M and most mss., = Sam TargNeofiti; cf. on coll. 41,20(?)f., 43,3f. and 6f.) 22(?) |[ο τυπτων δολωι τον πλησι]ον και |, δ.τ.π. as 381′ : τ.π.δ. A F M and most mss. : τ.π. αυτου δ. B V *O*-58-72 529 *d* and many others. The assumption that δολωι was omitted in 848 (so Wevers, *Text Hist.* 65 and in his app.) results in a line which is much too short (see Dunand's note).

Col. 43: *Deut.* 27,25-28,4 Fr. 160 extends into col. 44; for the bottom part of fr. 160 see note on col. 44 3f. ψυχη]ν |^{4} [αθωιου (α. as 509, cf. αθωαν 53′ : αθωου αιματος *b* : αιματος αθωου A B F M V and all others; see Wevers, *Text Hist.* 65) και ερει (ε. as V 376-381′ 413-551 *b* and many others, = Mas TargOnkelos; cf. on col. 42,20(?) : ερουσιν A B F M and most mss., Sam TargNeofiti) πας ο λαος γενοιτ]ο̣ | 5 |[επικαταρα]τ̣ος[πας ανθρωπος οστι]ς, ο. A M *O'*[exc.G 426]-64 and others : ος B F V 426-*oI*[exc.64] *C''* and others 6f. το]υ̣ |^{7} [νομου] τουτου (τ. om. 16 127 799[orig.]) π[οιησαι (π. B V 29-82-707 and many others [του π. *Gal.* 3,10 Kyr. *passim* and most others] : του ποιειν *b*; 848's precise reading cannot be determined) αυτους (α. as A B F M V and many mss. or αυτα as *b* 407′ *Gal.* 3,10 Kyr. *passim* and others) και ερ]ε̣ι̣ |, ε. as V 381′ *b* and many others, = Mas TargOnkelos : ερουσιν A B F M and most mss., = Sam TargNeofiti. The reading of 848, however, is extremely uncertain; ερουσι]ν̣ is equally possible; cf. on col. 42,20(?) 9 | και εσται as B 426 *b* Lat.100 Arm : κ. ε. ως αν (or ως εαν) διαβητε (τον) |ορδανην εις την γην (υμων) ην (ο) κυριος ο θεος (υμων) διδωσιν υμιν all other mss. (with variants); cf. Wevers, *Beitr.* 504 10ff. φυλασ]|^{11}σεσθαι (cf. Wevers, *Text Hist.* 83) πο[ιειν] (π. *b n* Aeth, = Mas Tar : και π. almost all other mss., = Sam) πα[σας τας εντολας |^{12} αυτου (*pace* Dunand) ας εγω εντ]ελλομα[ι σοι σημε|^{13}ρον και δωσει σο]ι̣ (σ. as 58[txt]-72-376-381[orig.] 46-73′ and a few other mss. : σε almost all other mss.; see Wevers, *Text Hist.* 66) יהוה [ο θεος (θ. A 71 : θ. σου B F M V and almost all other mss.; the omission of σου in 848 is likely [*pace* Dunand and Wevers] though not certain) υπερ|^{14}ανω επι παντα] τ̣α εθνη (υ. ε. π. τ. ε. as B, = Mas : υ. παντων των εθνων A F M V and all others, with

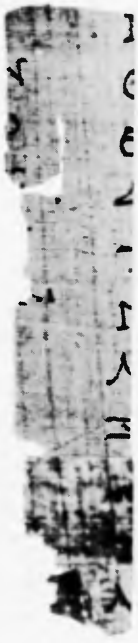
cont. p. 86

Plate 28 (848)

COL. 42

COL. 43*

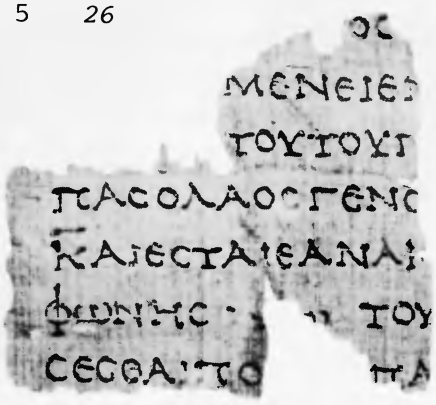
fr. 160



27,25

3

5 26

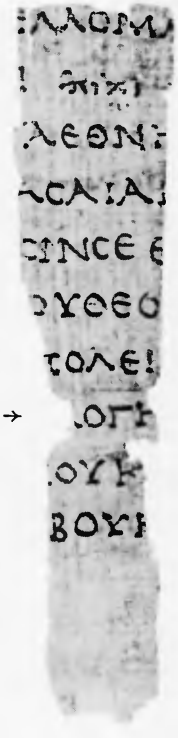


8

28,1

← fr. 65

12



2

16

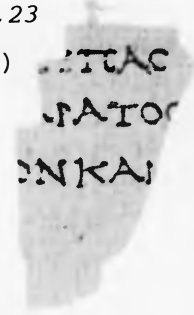
3

27,23

20(?)

fr. 159 →

4



20

24

fr. 64

[cont. from p.84] variants; ὑπεράνω ἐπὶ κ.τ.λ. is apparently a secondary assimilation to the Hebrew text; see Hanhart 44; *pace* Wevers, *Beitr.* 504) 16 ευρησουσ]ιν σε ε[αν (ε. 963 58-82 *n*[exc.127] and a few others : ε.[αν V] ακοη [=ἀκοῇ] A B V and the majority of mss.; see Wevers, *Beitr.* 504) ακουσης 19ff. ευ]λογη[μενη τα εκγο|[20]να της κοιλιας] σου κ[αι τα γενημα|[21]τα της γης σου τα] βουκ[ολια των|| (cont. in col. 44)

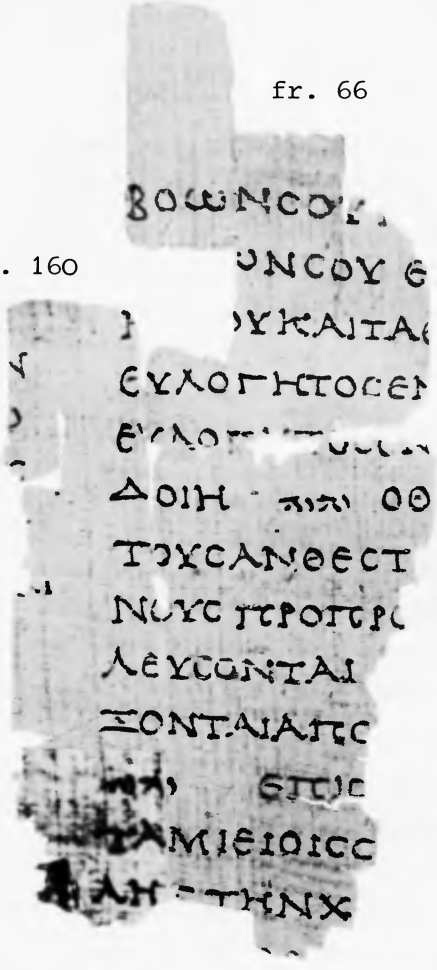
Col. 44: *Deut.* 28,4-11 Fr. 160 contains part of coll. 43 and 44. The beginnings of lines 11-13 are taken from an older photograph of fr. 160
1 (cont. from the preceding column)||βοων σου 4ff. ευλογητος (848 alone but cf. the omission of the personal pronoun in Lat.100 : ευλογητος συ A 85[marg.] -321[marg.] 121-318 and others : ευλογημενος ει 413-414-417 53 and others, cf. *eris* Aeth. : ευλογημενος συ ει 551[crig.] : ευλογημενος συ almost all others) εν τ[ω]ι εισπορευεσθαι (ε. 71 Lat.104 Arm : ε.σε. all others [with variants]) και |[5] ευλογητος (ε. 848 alone : ε. συ A M[txt] 85[marg.]-321[marg.] 121-318 and others : ευλογημενος ει 414-417 246 799, cf. *eris* Aeth : ευλογημενος συ almost all others); cf. Wevers, *Text Hist.* 69 5f. παρα|[6]δοιη, cf. παραδωη F^{b} (παραδωη σοι 77 343' 646) : παραδοι F V 29-72 56 : παραδοι σοι 131-313-417-422-500'-529(orig.)-615-616 85(txt) 28 : παραδω B *n*(exc.127) 630(corr.) 59 319 Rahlfs : παραδω σοι A M 58-376-*oI* and many mss. (with variants) : παραδωσει all others (with variants); see Wevers, *Text Hist.* 83 and P. Walters (Katz), *The Text of the Septuagint* (ed. by D. W. Gooding), Cambridge 1973, 238 12ff. |ταμιειοις σ[ου και εν (ε. A F M and most mss. : επι B V and many) πασιν (π. A F M 958 and most mss. : παντα B : παντι V) ο]υ (= οὗ) αν επιβαλ|[13]λη[ι]ς as 46 767 370 : επιβαλης A B F M V and most mss.; see Wevers, *Text Hist.* 65) την χ[ειρα σου (σ. και ευλογησαι σε *O*[exc. G]-58 *d t* Arab Syh, = Mas; this reading, restored by Dunand, is rendered impossible by the identification of fr. 161) επι τη]ς γης ης |[14] [יהוה] ο θ[εος σου (σ. om. 53' 458) διδωσιν σοι ανα]στ[ησαι |[15] σε יהוה (κυριος B 963 *O*[exc.G]-707 *n*[exc. 458] and others, = Mas : κυριος ο θεος σου almost all others : om. V; cf. Wevers, *Beitr.* 504) εαυτωι λαον] (λαο]ν Dunand) αγιον 17f. |[εαν ακουσης (α. B 376' : εισακουσης A M V and most mss., apparently too long for 848 [cf. Dunand's note]) της φων]ης יהוה του |[18] [θεου (θ. as 314 Tht, *Deut.* : θ. σου most mss.; cf. Wevers, *Text Hist.* 68) και πορευθης εν ταις] οδοις αυτου | 20 επικεκ]λητα[ι

Plate 29 (848)

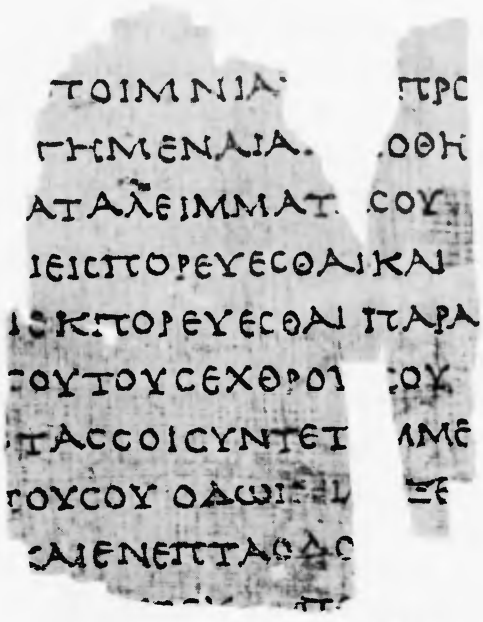
COL. 44*

fr. 66

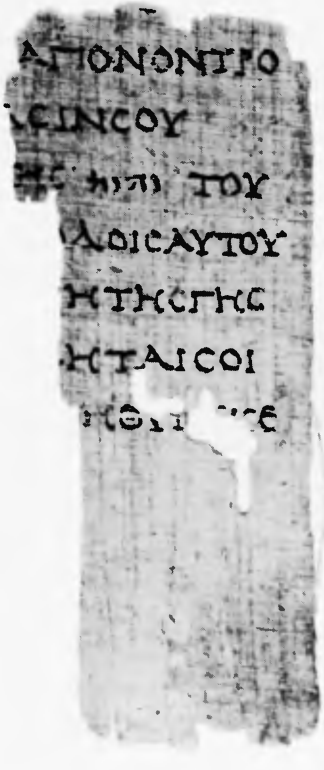
fr. 160



fr. 67



fr. 161



fr. 68

28,4 1

5

6 4

7

8

8

12

9 14

16

10

20

11

Col. 45: *Deut.* 28,13-14 Photographs of frr. 162 and 163 were pasted together. Fr. 163 extends into col. 46 13(?)f. κα]τ̣αστ̣[ησαι ǀ[14](?) σε εις κεφαλην και μη εις ουρ]αν κα[ι ǀ, after σε all mss. add κυριος (58 Aeth Arab Barh 240, = Mas) or κυριος ο θεος σου (ο. θ. σ. obelized in G and Syh) apart from the peculiar omission of κυριος, 848 confirms the shorter text for *Deut.* (καταστήσαι σε κύριος εἰς κ.τ.λ.), *pace* Wevers, *Text Hist.* 65 17(?)f. εντελλο]μαι σοι ǀ[18](?) [σημερον φυλασσειν και (κ. possibly omitted as in 75′ Bo) ποιει]ν, κ. ποιειν om. B and probably Lat.104 18(?)f. ου παǀ[19](?)[ραβησηι απο πασων (or τουτων as 53′) των εντολ]ων (B Lat.100, cf. 318 767; this reading fits better than απο παντων των λογων as in most mss.)ǀ[ων εγω εντελλομαι σοι σημερο]ν

Col. 46: *Deut.* 28,15-17. 20 For fr. 163 see note on col. 45. 4(?) ελευσο]ν̣τ̣α̣ι̣ π̣[ρος σε, π. σ. *C′′*54 *s*[exc.85marg. 346] 28 : επι σε A B F M V and most mss.; see Wevers, *Text Hist.* 68 9(?) εγκαταλειμμ]α̣τ̣α̣ σ̣ο̣[υ (Dunand correctly) 17(?) ǀ ε̣[κλιμιαν (?) 18(?) ǀ π̣[αντα (?) 19(?) ǀ σ̣[ου 19(?)f. εξολεθρευ]ǀ[20](?)σ̣η̣[ι

Col. 48: *Deut.* 28,31-33 Fr. 71 (*Deut.* 28,30f.) has not been seen by the Photographic Mission; there is no photograph in Dunand's edition. She transcribed the fragment as (1) αυτ]ηι αμπεǀ[(2)]λωνα - - - τρυ]γησεις αυǀ[(3)]τον - - - εσφαγμεν]ος εναν ǀ[(4)]τιον - - - ο]νος Fr. 72 may contain the beginnings of lines (cf. introd. n.22). Fr. 72, (1)ff. ǀ τοις εχ̣[θροις σου (σ. all mss.; Wevers assumes that σ. was om. in 848, which is possible though inconclusive; see *Text Hist.* 69) και ουκ εσται σοι ο βοη]ǀ[(2)]θων ο[ι υιοι σου και αι θυγατερες (θ. as F^b 957 : θ. σου all other mss.; see Wevers, *Text Hist.* 78) δεδοǀ[(3)]μενοι, δ. as 58 413 *b* and a few other mss. : δεδομεναι B F M V and most mss., cf. δεδομενα A 29-82 129 121; see Wevers, *Text Hist.* 83 (4)f. βλεψ̣ο̣[νται (β. as B and a few others; see Wevers, *Text Hist.* 74) σφακελιζοντες εις (ε. om. 121 68′; Wevers assumes this omission for 848; this is inconclusive [see *Text Hist.* 65]) αυτα]ǀ[(5)] και

Plate 30 (848)

COL. 45*

COL. 46*

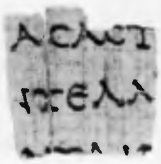
COL. 48

fr. 69

28,15

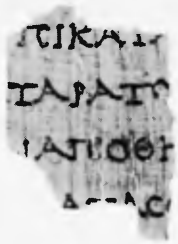
2(?)

4(?)



16 6(?)

17 8(?)



fr. 70

28,13

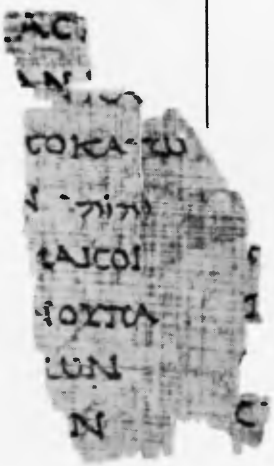
fr. 162

13(?)

16(?)

14

20(?)



20

17(?)

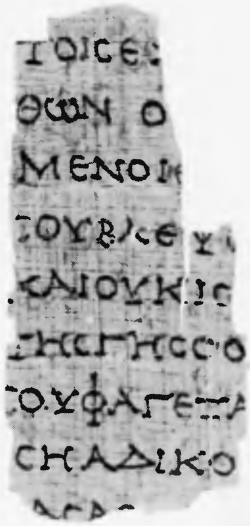
fr. 163

fr.72

(1)

(4)

(8)



28,31

32

33

Col. 51: *Deut.* 28,49-50. 54 Frr. 73/75 contain parts of coll. 51 and 52. *Kollesis* appears at the beginning of the intercolumnation. 3 τηv] φωνην : της φωνης all other mss. (with variants); see Wevers, *Text Hist.* 67 4 οστ̣[ις 22(?)] ο̣ τ̣ρ̣[υφερος (or σ]ο̣ι̣ κ̣[αι as Dunand wanted to read the traces)

Col. 52: *Deut.* 28,54-55. 57-58 For frr. 73/75 see above on col. 51. 2 και τα κα̣[ταλελειμενα τεκνα, τ. A B F M and others (with variants) : τ. (ε)αυτου *O*-58 *d*(exc. 44) *t* Syh, = Mas; the actual reading of 848 remains uncertain; a schematic letter count allows for the addition of αυτου, but the letters are much broader than normally, and lines 1 and 4 apparently had only 23 and 22 letters respectively. 3 κατ̣[αλειφθηι as B *O*(exc. 82)-707(orig.) *n*(exc.767) and others (with-variants); cf. Mas : κ. σοι *b* 509 : κ.αυτω almost all others (with variants); in the context of rather short lines the addition of αυτωι is unlikely (without αυτωι 27 letters); see Wevers, *Text Hist.* 74 21(?)ff. εν τηι θλι-$\text{l}^{22(?)}$ψει ηι θλιψει σε ο] εχθρος̣ [σου εν ταις (τ. B and many others : πασαις ταις A F M and most others [here too long]; see Wevers, *Text Hist.* 83f. and *Beitr.* 504) $\text{l}^{23(?)}$ πολεσιν σου εα]μ μη ε[ισακουσηις, ε. as B and others : εισακουσητε A F M and most mss.

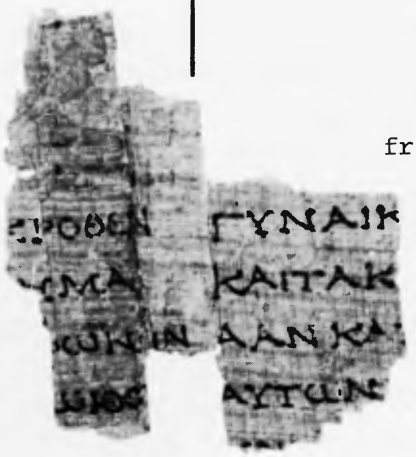
Plate 31 (848)

COL. 51

COL. 52

fr.73

fr. 75



28,49 1

28,54

50 4

55

fr. 74

22(?) *54*

57

22(?) ← ca 15 letters →

58

fr. 76

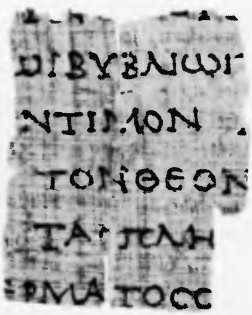
Col. 53: *Deut.* 28,58-63 This was probably a column of 21 lines. 1f. το]υ νομου τ[ου|του (Dunand correctly) 3 το] εντιμον κ[αι (*pace* Dunand); cf. Wevers' app. : κ. om. B 8ff. κ]αι [επιστρεψει |[9] επι σε πασαν την οδυ]νην Αιγυπ[του |[10] την πονηραν (τ.π. om. 426, = Mas; obelized in G Syh[m]) ην διευ]λα-βου 11 κολληθ]ησονται εν σοι |, εν om. F 963 and others; see Wevers, *Text Hist.* 74 13 |[την μη γεγραμμενην (as B[txt] M[txt] 963 *O''* and many other mss., cf. Mas : γ. και πασαν την γεγραμμενην all other mss. [with variants], cf. Dunand's note and Wevers, *Text Hist.* 74 15 |[εως αν (α. could have been omitted as in 129 527) εξολεθρευσηι σε] και 16f. α]νθ ων (ω. as 707 392 Lat.100, cf. Mas : ω. οτι [or οτε] almost all other mss.) ητε ωσε[ι τα |[17] αστρα του ουρανου εις] πληθος, ε. π. F M *oI'* (exc. 15 707) *C''* (exc. 73 corr. 320) and a number of mss.; or το πληθος as 15 73(corr.)-320 122(orig.), *pace* Hanhart 40 n.3; cf. τω πληθει A B 963 and many mss.; both the accusative and the dative of respect are idiomatically correct (*pace* Wevers, *Text Hist.* 84), though in the *koine* the accusative was gradually replaced by the dative and, to an even larger extent, by prepositional phrases, including εἰς *c. acc.*; (cf. Mayser, *Gramm.*II 2, 149ff. and 361). For this reason there is no need to regard εἰς πλῆθος as a "literalism" of *Deut.* for Mas לרב (Wevers); and neither τὸ πλῆθος nor τῶι πλήθει is an obvious early attempt "to improve the Greek style." 19 τρο]πο[ν ευ]φρανθ[η

Plate 32 (848)

COL. 53*

fr. 77

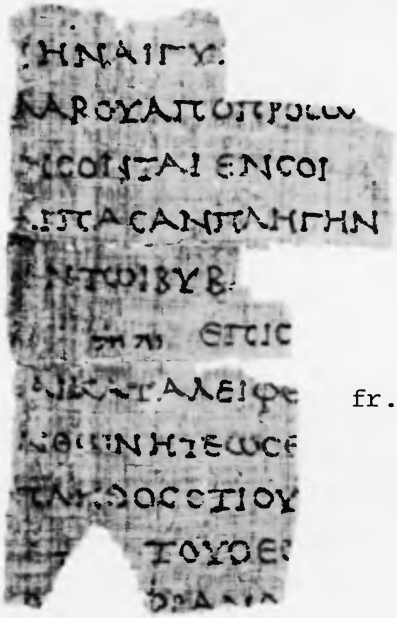
28,58 1



4

59

60 8 fr. 78



61 12

62 fr. 79

16

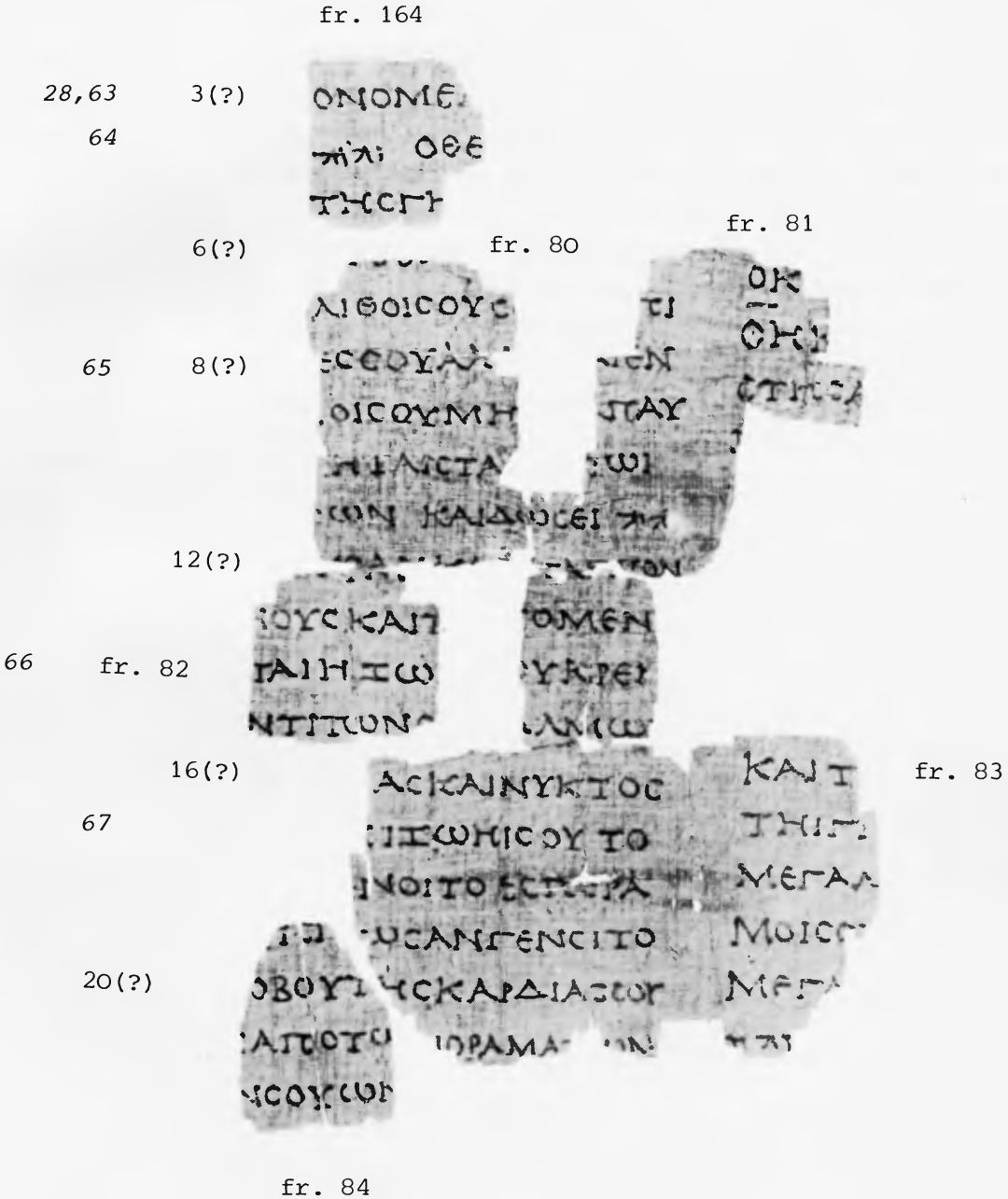
63

Col. 54: *Deut.* 28,63-67 Frr. 81 and 83 extend into col. 55. Fr. 82 was placed into its present position on the photograph. The traces of line 12(?), however, do not match each other as neatly as they should. The original needs to be studied again. 3(?) κληρ]ονομει[ν as B 127 509 : κληρονομησαι all other mss.; cf. Wevers, *Text Hist.* 84 4(?)f. יהוה ο θε[ος εις παν|[5(?)]τα τα εθνη απ ακρου] της γης, probably without σου after θεος (σ. om. 58-72-376); ο θεος σου obelized in G Syh : om. in most mss. of Aeth., = Mas; cf. Wevers, *Text Hist.* 68 6(?)ff. δουλε]υσεις[ς (δο]υλευ[σεις Dunand) εκει θεοις] ε-|[7(?)][τεροις ξυλοις και] λιθοις ους (ο. B F^{b} 963 82-426-707 and others : οις A M and most others; cf. Wevers, *Text Hist.* 74) ο[υκ η]π̣ι|[8(?)][στω σου 8(?)ff. αλλ[α κ]α̣ι εν (ε. om. *d*[exc. 106]) |[9(?)] [τοις εθνεσιν εκει]νοις ου μη (μη om. by all mss.; it is an assimilation to the following οὐδὲ μή) [αν]α̣παυ-|[10(?)][σηι (2nd pers. middle; this is slightly too short, but there might have been a blank preceding ουδε; cf. Mas תרגיע [*quiesces* Vulg.], αναπαυσεις Philon II 6 [app.] and see P. Walters [Katz], *The Text of the Septuagint* [ed. D. W. Gooding], Cambridge 1973, 239; or [αν]α̣παυ|[10(?)][σησθε if not rather intrans. [αν]α̣παυ|[10(?)]σητε as 16 and Tert., *Adv. Iud.* 11 *eritis in requiem* [cf. αναπαυσητει σε 53; but cf. Walters, *loc. cit.* 392 n. 4]; or [αν]α̣παυ|[10(?)][σηι σε, cf. αναπαυσει σε, the reading of all other mss.) ουδε μη γε]νη̣ται στα[σις] τωι |[11(?)] [ιχνει των ποδων υ]μ̣ων (υ. was previously misread as]σ̣ων [thus read by me; see Wevers' app.] and as πο]δ̣ων [thus read by Dunand]; τ. π. σου 15-376 *C*-52′ *b* 54-75′ 85 318 18′-120-630′ and others : του ποδος σου A B F^{b} M and all other mss.) και δωσει יהוה |[12(?)] [σοι (κυριος σοι *O* Syh, = Mas. : σοι κυριος or σοι κυριος ο θεος or σ. κ. ο. θ. σου most mss. [with variants] : om. 106 53 630) καρδιαν (as 106 Tert., *Adv. Iud.* 11 : εκει καρδιαν all other mss. [κυριος εκει σοι 120]; alternatively 848 might have had εκει at the beginning of line 12 instead of σοι; according to Wevers, both σοι and εκει were omitted in 848, which, however, results in a rather short line; cf. *Text Hist.* 65) αθυ-μο]υ̣σαν̣ (α. A F M 963 and most mss.[with variants] : ετεραν απειθουσαν B 630[corr.]; so Dunand for 848; cf. Hanhart 40 n. 3) κα̣[ι ε]γλε̣ι̣πον|[13(?)][τας (*pace* Dunand; see Wevers' app.) τους (τ. as 44 120, cf. 528) οφθαλ]μ̣ους και τ[η]κ̣ομεν[ην |[14(?)] [ψυχην και εσ]ται (this text is a little short; a blank may have preceded και [= the beginning of *Deut.* 28,66]) η ζω[η σ]ο̣υ κρεμ[α|[15(?)][μενη σοι απ-ενα]ντι των ο̣[φθ]α̣λμ̣ων̣ (σ.α.τ.ο. 848 alone, if the reconstruction is correct: σοι [σ. aster.] α. σου Syh : σ. α. G[orig.]-376′ Orig. VI 144 [apparently], = Mas לך מנגד [*ante te* Vulg.] : α. τ. ο. σου [or α.τ.ο. υμων *e.g.* Orig. VI 419 *c.Cels.*I 462, = TarNeofiti] all other mss. [with additional variants]. In 848 the omission of the final σου of the majority of the mss. is related to the adoption of the preceding σοι, and it re-

[cont. on p. 96]

Plate 33 (848)

COL. 54*



[cont. from p. 94] presents an assimilation to the Hebrew parent text, though των οφθαλμων of *Deut.* is maintained. Scholars who wish to save the σου for 848 [see Dunand's reconstruction and Wevers' app.] must assume that this pronoun was written into the intercolumnation.- Instead of απεναντι, 848 might have had απεναντιον or κατεναντι [κ. F^{b}], either of which would better fill the available space) $|^{16(?)}$ [και φοβηθησηι ημερ]ας και νυκτος |

Col. 55: *Deut.* 28,68-29,4 Frr. 81 and 83 contain part of coll. 54 and 55; fr. 85 reaches into col. 56 6(?) | ο κ[τωμενος 17(?)ff. | μεγαλ[ους ους εωρακασιν (ε. B F^{b} 963[apparently] 707 *b* and many others : ειδον all other mss. [with variants]; cf. Dunand's note and Wevers, *Text Hist.* 74; the fact, however, that line 17 was slightly shorter than line 18 and, in line 18, twenty letters follow σου[, renders a supplement of twenty two letters in line 17 [with εωρακασιν] dubious. The shorter supplement [with ειδον] totals only eighteen letters. This suits the relative length of the two lines better) οι οφθαλ]$|^{18(?)}$μοι σου [τα σημεια και τα τερατα τ]α $|^{19(?)}$ μεγα[λα εκεινα, for a long addition after εκεινα in the majority of mss. see Wevers, *Text Hist.* 75

COL. 55

fr. 81

6(?) *28,68*

29,1

8(?)

15(?) *2*

16(?)

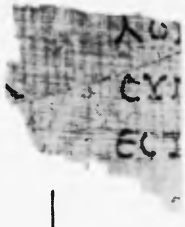
3

4

20(?)

fr. 83

fr. 85

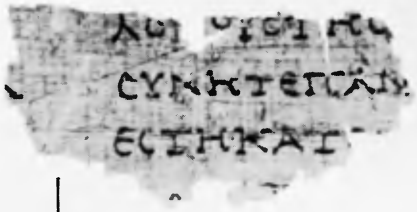


Col. 56: *Deut.* 29,9-10 Fr. 85 begins at the end of col. 55 19(?) | εστηκατε̣ σ̣[ημερον παντες, σ. π. as in A F^{b} M and many others : παντες (π. ωδε *d t* 509) σημεοον B 72 320 *d* 53′ *n t* 318 68′-83 59 509; Dunand read 848 as π̣[αντες σημερον, and Wevers gave no indication of his reading of 848; for other variants see his app. 20(?) | [יהוה]̣ τ̣[ου θεου υμων οι αρχ[ιφυλοι υμων |]

Plate 35 (848)

COL. 56*

fr. 85



29,9 17(?)

10

20(?)

fr. 165

Col. 58: *Deut.* 29,17-20 The intercolumnation of fr. 86 reaches into col. 59 1 αργυριον (α. as A B F M 963 and most mss. : αργυρον 129 646[orig.], assumed by Dunand for 848) και χρυ]σον, χ. 129 : χρυσιον all other mss.; according to Wevers, χρυσον is a "scribal mistake," see *Text Hist.* 67 15(?) ευ-ιλατευ]σαι as B F 707 and many mss. (with variants) : ευιλατευειν A M and all other mss. (with variants); cf. Wevers, *Text Hist.* 75 16(?) ο]ργη 18(?)ff. [και κολληθησονται ε]ν αυτωι π[ασαι αι]19(?) αραι της διαθηκης (τ. δ. 848 uniquely; according to Wevers, *Text Hist.* 65, resulting from *parablepsis* : om. 58 Arab, = Mas : τ. δ. ταυτης [τ. : αυτου 527] all other mss. [obelized in G]) αι γεγραμμεναι (γ. A B F M 963 and almost all mss. : αναγεγραμμεναι G 550' : εγγεγραμμεναι 72 *C''*[most mss.] 85 28)]20(?) εν τωι βυβλιωι κ.τ.λ., attempts to restore the sentence on the basis of Mas (without the entire της διαθηκης ταυτης) do not work.

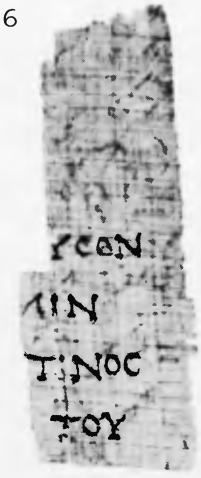
Col. 59: *Deut.* 29,21-22 1 (διαστε)ιλ]ει [α]υ[τον 2ff. ι των υ[ιων ισραηλ κατα πασας (π. almost all mss. : ταυτας 414[marg.]) τας]]3 αρας τη[ς (at the edge before the lacuna a serif and the lower part of a vertical stroke remain visible; the upper part disappeared, apparently under the influence of a drop of water) διαθηκης (τ. δ. A B F M 963 and most mss. : τ. δ. ταυτης [τ. obelized Syh^{m}] 82-707 106 *n t* Lat.100 Aeth Syh : om. *d*[exc.106] Arab) τας γε-γραμμενας (τ. γ. as B 963 *O''* [exc. 15' 29 58] *b d f n t* and most mss., = Sam Tar : της [τ. : ταυτης 392orig.] γεγραμμενης [εγγεγραμμενης 528] A F M 15'-29-58 *C''*[exc. 414txt] 56[orig.] *s*[exc. 321marg. 346] and others, = Mas)]]4 εν τωι β[υβλιωι κ.τ.λ.; cf. on coll. 58,18(?)ff. and 60,6(?)f. 5f. αλλο]ι6τριος ο[ς

Plate 36 (848)

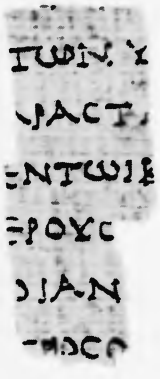
COL. 58*

COL. 59*

fr. 86



fr. 167



29,17 1

18

4

1

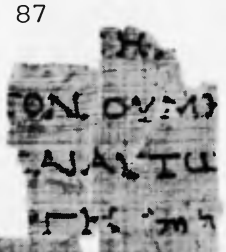
29,21

4

22

fr. 87

13(?)

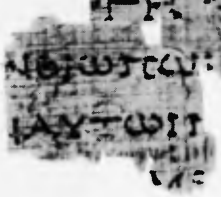


19

20

16(?)

fr. 166



Col. 60: *Deut.* 29,26-30,2 1(?)f. || [και πορευθεντ]ε̣[ς ελατ]ρ̣[ευσαν (πορευθ]ε̣[ντες ελατρευσαν Dunand) θεοις ε|$^{2(?)}$τεροις και προ]σ̣εκυνησα[ν αυτοις, κ. π. α. om. B 799; κ. π. 72 *C'' s*(exc.346) 28 646 : κ. π. α. θεοις (θ. asterized G Syh; θεους 82) *O*-58 Syh, = Mas 3(?) ουδε διε[νειμεν αυτοις, εν αυτοις Dunand; see Hanhart 40 n. 3 5(?) επαγειν̣ 848 uniquely : επαγαγειν A B F M 963 and almost all mss. : επαναγαγειν 458 : και επηγαγεν 82 125 Lat.100 Aeth; see Wevers, *Text Hist.* 65 6(?)f. τ]ας καταρας (τ. κ. B *O*[exc. 82] *b d n*[exc. WIorig.] *t* 71 and a few others : τ. αρας 72-707 WI[orig.] : τας καταρας της διαθηκης 58-82 321 [marg.] z[exc. 68'-83] 319 : τας αρας της διαθηκης A F M *oI*-29 *C'' f s*(exc.321 346) *y*[exc.71] 68'-83 and others) τας γ[εγραμμενας (τ. γ. A B F M and most mss. : της γεγραμμενης 319 Arm^{te} : τ. γ. και της διαθηκης 72; see Wevers, *Text Hist.*75 and cf. on coll. 58,18(?)ff. and 59,2ff.) |$^{7(?)}$ εν τωι βυβ]λιωι τουτωι, τ. as 58 Arab : του νομου τουτω G Aeth(exc. M) Syh (τ. ν. obelized in G and Syh^{m}) : του νομου τουτου (τ. om. 72 Aeth^{M}) A B F M and all others; see Wevers, *Beitr.* 504 11(?)f. τα κ[ρ]υπτα יהוה̣ τωι θε|$^{12(?)}$ωι υμων (υ. B 376 320-414 44-106[orig.]-107 53' *n*[exc.458] and many others : ημων A F M and almost all others) τα] δε φαν̣ε]ρ̣α υμιν (υ. B 72'-376-618 *C'' b d*[exc. 125] 53' *n* and many others : ημιν A F M and almost all others) κ[αι τοις |$^{13(?)}$ τεκνοις] υ̣μ̣[ων, the traces in line 13 (?) are ambiguous; the first letter could be read as ν̣ and the second letter as α̣ if they belong to the following το]ν̣ α̣ι̣[ωνα. In this case a word must have been omitted between the extant parts of lines 12 and 13. υμων B 72-376-618 *C'' b d*(exc. 125) 53 (corr.)-664 *n* and many others : ημων A F M and almost all other mss.; cf. Wevers, *Text Hist.* 69 (υμων/υμιν instead of ημων/ημιν as "itacism") and introd. p. 13. 18(?)f. | [την κ]α̣ρδι[αν 19(?) | [ο]υ̣ α̣[ν σ]ε δια[σκορπισηι 20(?) | αποστραφη[σηι, α. unique mistake for ἐπιστραφῇ (see Wevers, *Text Hist.* 66) 21(?) | και επακουσ̣[ηι, ε. as 707 *b n* 71-527-407' (with variants; -σης 527; -σεις 71) : εισακουση B 321(marg.) : υπακουση A F M and all other mss.; see Wevers, *Text Hist.* 68

Plate 37 (848)

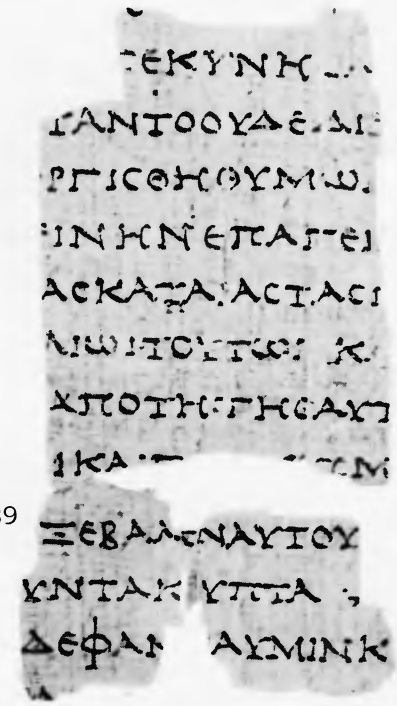
COL. 60*

fr. 88

1(?)

4(?)

8(?)



29,26

27

28

fr. 89

fr. 90

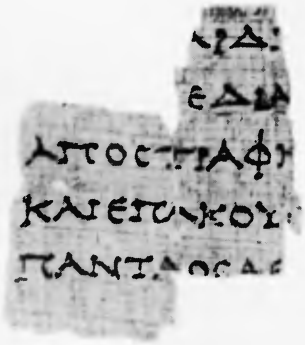
29

12(?)

fr. 168

18(?)

20(?)



30,1

2

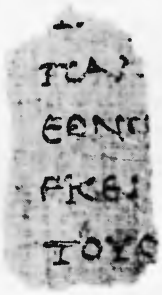
fr. 169

Col. 61: *Deut.* 30,3-4. 6-7 Fr. 92 contains the ends of lines of col. 61 and the beginning of a single line of col. 62 3 | τα̣[ς αμαρτιας 5f. | εθνω[ν εις ους διεσκορπισεν σε יהוה (κυριος B 707 *C′′* and a number of mss. : om. *b* 458 55 Aeth : κ. ο θεος σου all other mss., = Mas) |6 εκει [14f. κ]α̣ι̣ (*pace* Dunand) |15 [περικαθαριει יהוה (κυριος A B F M 963 and most mss. : κ. ο. θεος σου [σ. om. 58] *O*-58 Syh, = Mas) την καρδια]ν σου | 16 σπερματος σ]ο̣υ | 18ff. εξ ολης της ψυχης σο]υ̣ |19 [ινα ζηις συ (σ. as A[orig.?] B F M *O′′*[exc. 72′] and others : συ και το σπερμα σου almost all other mss., obelized in Syh; see Wevers, *Text Hist.* 75) και δωσει יהוה ο θεος |20 σου (κυριος ο. θ. σ. om. A 407 Aeth^{CG}; κ. ο. θ. 15) τας (τ. A B F M and most mss. : πασας τας *O*[exc. 426txt]-58 Bo Syh, = Mas; too long for 848) αρας ταυτας επι τους εχ]θρους |21 [σου 21 εδι]ω̣|22[ξαν

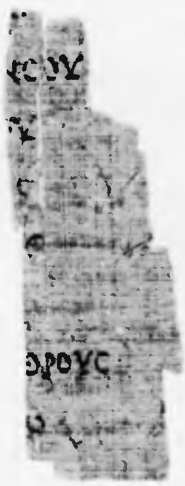
Plate 38 (848)

COL. 61

fr. 91



fr. 92



Col. 62: *Deut.* 30,9-11 Fr. 92 shows the intercolumnation between coll. 61 and 62, including the beginning of line 21(?) of col. 62; similarly fr. 94, which originates from the beginnings of col. 63, offers a trace of the ending of line 17(?) of col. 62. 5(?)f. εν παν]τ̣[ι εργωι των |[6] χερων σου 11(?) εαν ε̣ι̣σα[κουσηις 12(?) יהוה] τ̣ου θεου σου φ[υλασσεσθαι (φ. [?] as B 58 : φ. και ποιειν A F M and most mss. [with variants; κ. π. obelized in G and Syh] : φυλασσειν 55 Phil. III 287; cf. Wevers, *Text Hist.* 84 and *Beitr.* 505. In 848, however, the active voice remains possible and, perhaps, preferable; cf. on col. 63,17f.) τας (τ. B 58 125 Sa^3, cf. Mas : πασας [π. obelized in Syh] τας A F M and almost all other mss.; see Wevers, *Text Hist.* 84 and *Beitr.* 505) εντολας α]υ̣τ̣ου 17(?)f. εξ ολης της κα]ρ̣|[18(?)][διας, the right part of the circle and a minute piece of the serif at the bottom of ρ are extant 21(?) μ̣[ακραν, only a thin part of the left leg of μ is visible.

Col. 63: *Deut.* 30,16 This column probably contained 21 lines. Cf. note on col. 62 17(?)f. πορε̣[υεσθαι εν ταις (τ. as 426 71 Arab Arm^{te}, cf. Mas : πασαις [π. obelized in G and Syh^m] ταις A B F M and all other mss., cf. Wevers, *Text Hist.* 84 and *Beitr.* 505) οδοις (ο. A B F M and almost all mss. : εν τολαις 120-128-630') αυτου]|[18(?)] φυλασσει̣[ν (the traces after ε suit ι; not σ which would be needed for φυλασσεσ[θαι [*pace* Dunand and Wevers, *Text Hist.* 75]; φυλασσειν 120-128-630[orig.]-669 319 : και φυλασσειν A F M and many mss. : φυλασσεσθαι B 707 *b n* and other mss. [with variants] : και φυλασσεσθαι V 106 321[marg.]-343'[marg.] *t*. Since both middle and active voice are used by *Deut.* [see Wevers, *Text Hist.* 75], the argument in favor of φυλασσεσθαι on the basis of the text tradition becomes reversible, and 848's reading may be used here for establishing φυλασσειν as the text of *Deut.*) τα (τ. A B F M and most mss. : παντα τα *b* 319) δικαιωματα αυτου] |[19(?)] και τας [εντολας αυτου (κ. τ. ε. α. F M V and most mss.: om. B 58-707txt *b* 630[corr.] Lat.100 Aeth Sa, = Rahlfs [under aster. corrected from obel. in Syh] : κ. πασας τ. ε. α. 527; τας εντολας αυτου και τα δικαιωματα αυτου A *O* 57[orig.?] Lat.104 Arab Bo Syh., = Mas) και τας κρι-|[20(?)]σ]ε̣ι̣[ς αυτου, the traces at the beginning of line 20(?) are ambiguous; for ε̣ cf. the ε of line 18 and col. 62,7(?) and 9(?); the σ preceding the ε could be slightly exdented (cf. introd. p.5). Alternatively 20(?) | κ̣α̣[ι is possible, resulting in B's shorter version (φυλασσει̣[ν τα δικαιωματα αυτου]|[19(?)] και τας [κρισεις αυτου και ζησεσθε |[20(?)] κ̣α̣[ι πολλοι εσεσθε), as has been suggested by Dunand and Wevers, *Text Hist.* 65. One could, of course, also restore φ. τ. δ. α. και τας [εντολας αυτου και ζησεσθε |[20(?)] κ̣α̣[ι πολλοι ε. (και τας κρισεις αυτου om. as 529 343).- και τας κρισεις αυτου και τας εντολας αυτου 246

Plate 39 (848)

COL. 62*

COL. 63

fr. 93

5(?)

30,9

8(?)

10

12(?)

fr. 92

30,16

15 (?)

16 (?)

17(?)

21(?) 11

20 (?)

fr. 94

Col. 64: *Deut.* 30,19-20 This column probably had 21 lines. 12(?)ff.]τον (insignificant traces) [θανατον |[13](?) δεδωκα προ προσω]που υμ[ων την ευ|[14](?)λογιαν και την κ]αταρ[αν και εκ|[15](?)λεξαι, και$_2$ om. B 46'-52 and other mss.; see Wevers, *Text Hist.* 79 20(?)f. |[σε επι της γης ης ωμ]οσεν [יהוה (the little blank after ωμ]οσεν seems to indicate that the tetragrammaton followed, as κυριος does in almost all mss. [κ. om. 458 121 : κ. ο θεός 58]. If, however, the fragment comes from the right end of the column, the blank would be part of the intercolumnation and give no indication whether the *tetragrammaton* follows or not) τοις |[21](?) πατρασιν (π. σου all other mss.; for the omission in 848 see Dunand and Wever's app.) Αβρααμ |σα]ακ, A. |. 58 *C*[exc. 16] 125 246-664 Lat.104, = Mas : A. και |. A B F M V and most mss. [with variants]; if, however, the fragment originates from the right end of the column and יהוה was omitted (see above), the space is sufficient for either σου or και. Dunand does not assume omission of και, and Wevers seems to follow her.

Col. 65: *Deut.* 31,2-3 This column probably had 21 lines. For this arrangement we have to assume that in *Deut.* 31,4 the papyrus read ποιησει יהוה ο θεος σου as B 44 (without σου in 107'-125; ο. θ. σ. om. by all other mss.) and, in *Deut.* 31,5, εις τας χερας υμων as V *O*-58 *d t* Co Syh instead of υμιν (B 707 *b n* and a few other mss.) or ενωπιον υμων (A F M and all other mss.). The shorter text would result in a column of 20 lines only. 8(?) | [ειπεν προ]ς μ[ε, the traces are ambiguous 9(?)f. יהוה [ο θεος σου ο πορευ|[10](?)ομενος, π. as 83 (cf. on line 13 and on col. 66,5.9, also Dunand) : προπορευομενος A B F M V and all other mss. (προσπορευομενος 44); the actual reading of 848 is uncertain. 12(?) κατακληρ[ονομησεις 13(?) |]ησους ο πορε[υομενος, π. 848 uniquely : προσπορευομενος V 707 54 120 : προπορευομενος A B F M and all other mss.; cf. note on line 9(?).

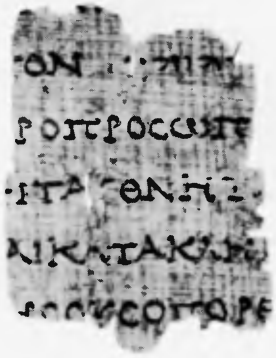
Plate 40 (848)

COL. 64*

COL. 65

fr. 96

8(?)



31,2

3

fr. 170

12(?)

30,19

12(?)

16(?)

20

20(?)

fr. 95

Col. 66: *Deut.* 31,5-7 The identification of fr. 171 is not certain; the column apparently had 23 lines. 1ff. | και ποι[ησετε αυτοις καθα (κ. F V 29-72-82 *C''*[exc. 528] *f*[exc. 129] and other mss. : καθως 528 : καθοτι A B M and many mss.) ενετειλα|^{2}μην υμιν ανδριζου και ισχυε μη φοβου |$^{3(?)}$ μ]ηδε (μη written in broad letters) δει[λια (δ. : δειλιασης B 72) μηδε πτοηθης (μ. π. obelized in G and Syh^{m}; cf. Mas [only two verbs of fear]) απο |^{4} προ]σωπου αυ-τ[ων. If one more line were missing between frr. 171 and 172, the additional space would make it possible to accommodate the longer text κ. ποι[ησετε αυτοις κατα πασαν |^{2} την εντολην ην (κ. π. τ. ε. η. 58 *d t*, = Mas : καθοτι κ. π. τ. ε. η. *O*[exc. 82]) ενετειλαμην [a short line] |^{3} υ. α. κ. ι. μ. φ. |^{4} μ]ηδε δει[λια κ.τ.λ. But the addition is hexaplaric (καθοτι is obelized and the addition κατα πασαν την εντολην ην asterized in G). Moreover, the longer text seems to result in a column of 24 lines (see above), which is unlikely (see introd. p.4). 5 | ουτ]ος (ο. A F M V 29-58-82-707[corr.]-*oI* and many mss. : om. B and most mss.; see Wevers, *Text Hist.* 84) ο πορευ[ομενος [π. 848 uniquely : προσπορευομενος V : προπορευομενος all others; cf. Wevers, *Text Hist.* 65, and see notes on line 9, col. 65,(9)f. and 13(?)] μεθ υμων | 6(?)] ου σε μη α[νηι, as 29(orig.) : ουτε μη σε α. B 319 : ου μη σε α. A F M V and most mss. (with variant) : ου μη α. σε *O*[exc. 82] Arm Syh, = Mas 6ff. εγκαταλι|^{7}πηι κα]ι (the spot of ink appearing above the lost κ seems to be accidental) εκ[αλεσεν Μωσης |ησουν κ]αι ει|πεν 9 π]ορευη (sc. πορεύῃ) | : προπορευση 318 : (εισ)ελευση A B F M V and other mss.

Plate 41 (848)

COL. 66*

fr. 171

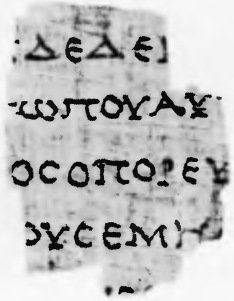
1

31,5

3

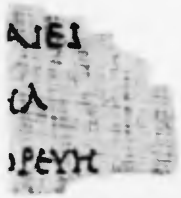
6

4



7

fr. 172



7

8(?)

fr. 97

Col. 67: *Deut.* 31,10-11 2 εορτη̣[ι 4 ε]ν̣ωπιον ̣[, if the dot after ν is ink and was made intentionally, it marks the blank left by the origional scribe for supplementing יהוה; but these marks are usually found at a greater distance from the preceding words.

Col. 68: *Deut.* 31,14-17 The upper and lower parts of fr. 100 were brought into their present position on the photograph 1 ι[ιησουν και στη]τε παρα (π. almost all mss. : επι 83) τας (τ. almost all mss. : της 46[orig.]-616 799 646 Syh) θ̣[υρας ι 3 επορευθ̣[η 5f. παρα ι[6] τας θυρας της σ]κ̣ηνης του μ̣[αρτυριου 9f. και εστ]η̣ ο̣ στυλος τ[ης νεφελης ι[10] παρα (π. as B 68'-83-120 509 [= Rahlfs] or επι as A F M V 963 and all others [= Wevers]; see above on line 1 and cf. the occurrence of the same phrase earlier in *Deut.* 31,14 and 15 [here broken off; Wevers, *Text Hist.* 61]) τας θυρας τ]η̣ς σκηνης, σ. A(orig.) B(orig.) F M V and most mss. : σ..του μαρτυριου A(corr.) B(corr.) 963 *cI'* (exc.414 422) 106 WI-54' and many others, =TargNeofiti; see Wevers, *Text Hist.* 75 14ff. της γης ι[15] εις την ουτος εισπορευεται εκει ι[16] εις αυτην και εγκαταλειψει (sg. because of αυτωι at the end of the sentence; = Mas : εγκαταλειψουσιν all mss. [with variants]) με ι[17] και διασκεδασει (sg. as before; = Mas : διασκεδασουσιν all mss. [with variants]) την διαθηκην μου ι[18] την δ̣ιεθεμην αυτ]ωι (α. as Mas אתו : αυτοις all mss., = Targ) κ̣α̣ι οργ̣ισθησομαι θυ̣ι[19]μωι επ αυτωι (ε. α. [?] 848 uniquely, = Mas : επ αυτοις 509 : εν αυτοις 15 : επ αυτους 53' Syh : εις αυτους B F Lat. 104, = Rahlfs : αυτοις all other mss., = Wevers) εν τ]ηι ημερα̣ι [εκεινηι, whether 848 followed the Hebrew in this entire passage and consistently used the singular when referring to λαός is uncertain; see Wevers, *Text Hist.* 71 and cf. the note on col. 70,4. The space would be sufficient for the generally longer forms of the plural. In 19, however, the plural would lead to a shorter -and much better attested- expression, since in this case no preposition is needed (simple αυτωι posited immediately after θυμωι is awkward); θυ̣ι[19]μωι αυτοις indeed better suits the available space, though the question cannot be decided on this ground.

COL. 67

31,10

1

11

4

fr. 98

COL. 68*

fr. 99

1

31,14

fr. 173

6

15

8

← fr. 100

↙

16

18

17

fr. 174

Col. 70: *Deut.* 31,21-26 1ff. (κατα προ)||[1]ωπον (π. as B 707 *b n*[exc. 127] and other mss. : π. αυτου *O*-58, = Mas : π. αυτων [αυτοις 318] all others) μαρτυρουσ[α ου γ]αρ μη ( ] ου γαρ μη Kilpatrick; μη A B F M V and most mss. : om. 963 *O C''*[exc. 131marg.] *d*[exc. 125] and other mss.; see Wevers, *Text Hist.* 75) εγλι|[2]πηι (*i.e.* ἐκλίπῃ, cf. Henrichs, *Bibl. Or.* 25, 1968, 46; Wevers, *Text Hist.* 65) απο στοματος (σ. B 963 376′ and other mss., = Mas : om. 54-75 59 : σ. αυτων και απο στοματος A F M V and almost all other mss. [with variants]; cf. Wevers, *Text Hist.* 80f. and *Beitr.* 505) [του σ]περματος |[3] αυτων εγω γαρ οιδα [την πο]νηρια[ν] |[4] αυτων οσα ποιει (π. as Mas : ποιουσιν ωδε [A B F M and most mss.] or ποιησουσιν ωδε [72-82-426-o*I* 127 and other mss.] or εποιησαν ωδε [V Arm Bo] all mss.; see Dunand's note, Hanhart 43 and Wevers, *Text Hist.* 71; cf. also note on col. 68,14ff.) ση[μερον προ του εισ]|[5]αγαγειν (του |[5] αγαγειν Dunand) με αυτον (α., = Mas : αυτους all mss.; see above on ποιει) ε[ις την γην την]|[6] αγαθην 8 | εν [εκεινηι τ]η[ι ημεραι 9ff. (*Deut.* 31,23) ενετει-|[10]λατο Μωσης (ε. M. A F M V and many mss. : ε. B 963 *O b* Syh and others) Ιησου υιωι Ναυη (A F M and others [with various variants], = Mas : Ιησου [Ιησοι B] B V 963 58-707 and others) και ειπεν |[11] αυτωι (ε. α. A F M and others : ε. B V 963 58 *n* and many mss.). The shorter version (ενετειλατο Ιησου και ειπεν B and others) does not fill the available space, although one of the additional words could easily have been omitted. 13 | την γην] ην 14 αυτος ε[σ]ται 15ff. λο|[16]γους του νομου τουτου εις βυβλιον εως εις]|[17] τελος, line 16 is extremely long and the writing apparently continued into the intercolumnation; cf. Dunand's note 17(cont.) και ενετειλατο τ[οις Λευιταις τοις], this line is as long as the preceding line; Wevers assumed the omission of the second τοις. 18 την κιβωτον [της διαθηκης יהוה], for the length of this line cf. the preceding lines; Dunand assumed the omission of יהוה (κυριου om. 30 602). 19 βυβλ[ιον 20 τουτον, either an error for τουτου (almost all mss., = Geniza Cair.) or τουτο (= Mas; cf. Kyr. II 677 and Vulg.); for details see p. 13 on pl. 51 col. IV, (1) and (1)f.; Wevers, *Text Hist.* 65 20f. εκ [πλαγιων (or πλαγιου, see p. 13 on pl. 51 col. IV, (2)f.) της (τ. 29 56[orig.] 767 55 : τ. σκηνης V ; τ. κιβωτου της all other mss. [with variant]) |[21] διαθηκης (om. V)] יהוה του θεου [υμων, see p. 13 on pl. 51 col. IV, (4) 22 ε]ν σοι, εν om. 963 *C''* and others; cf. Wevers, *Text Hist.* 75.

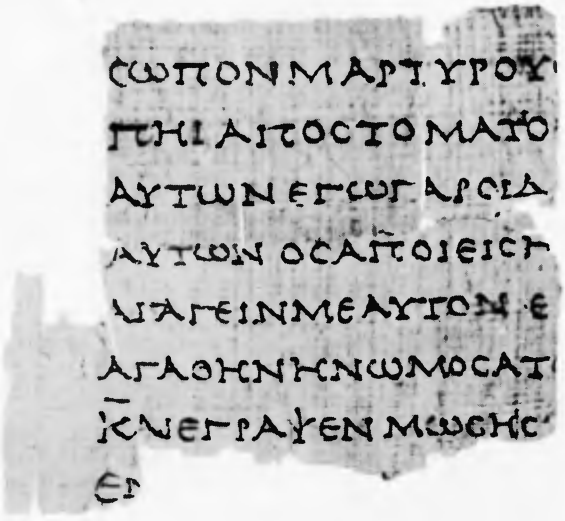
Plate 43 (848)

COL. 70*

fr. 175

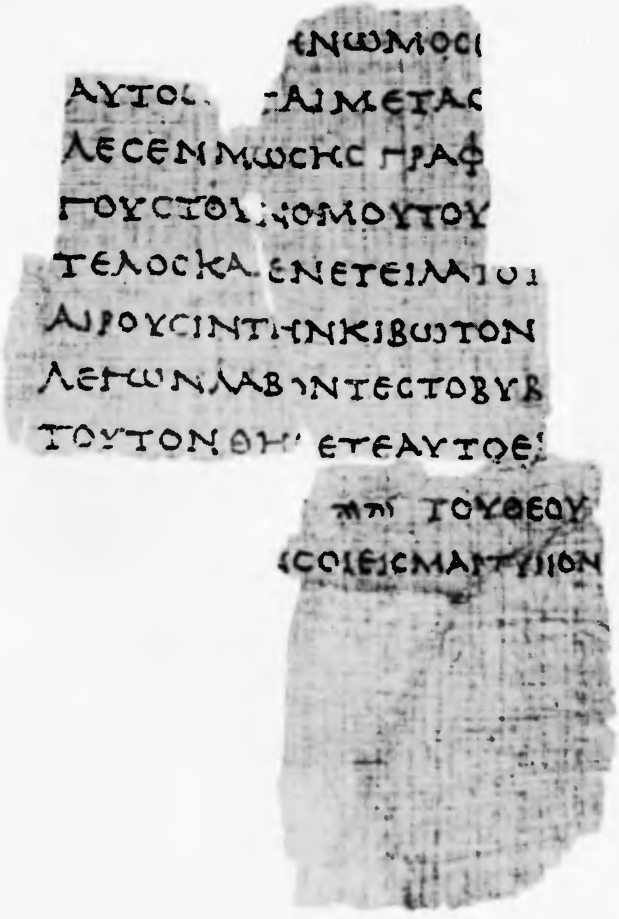
31,21

fr. 101



22

fr. 102



23

24

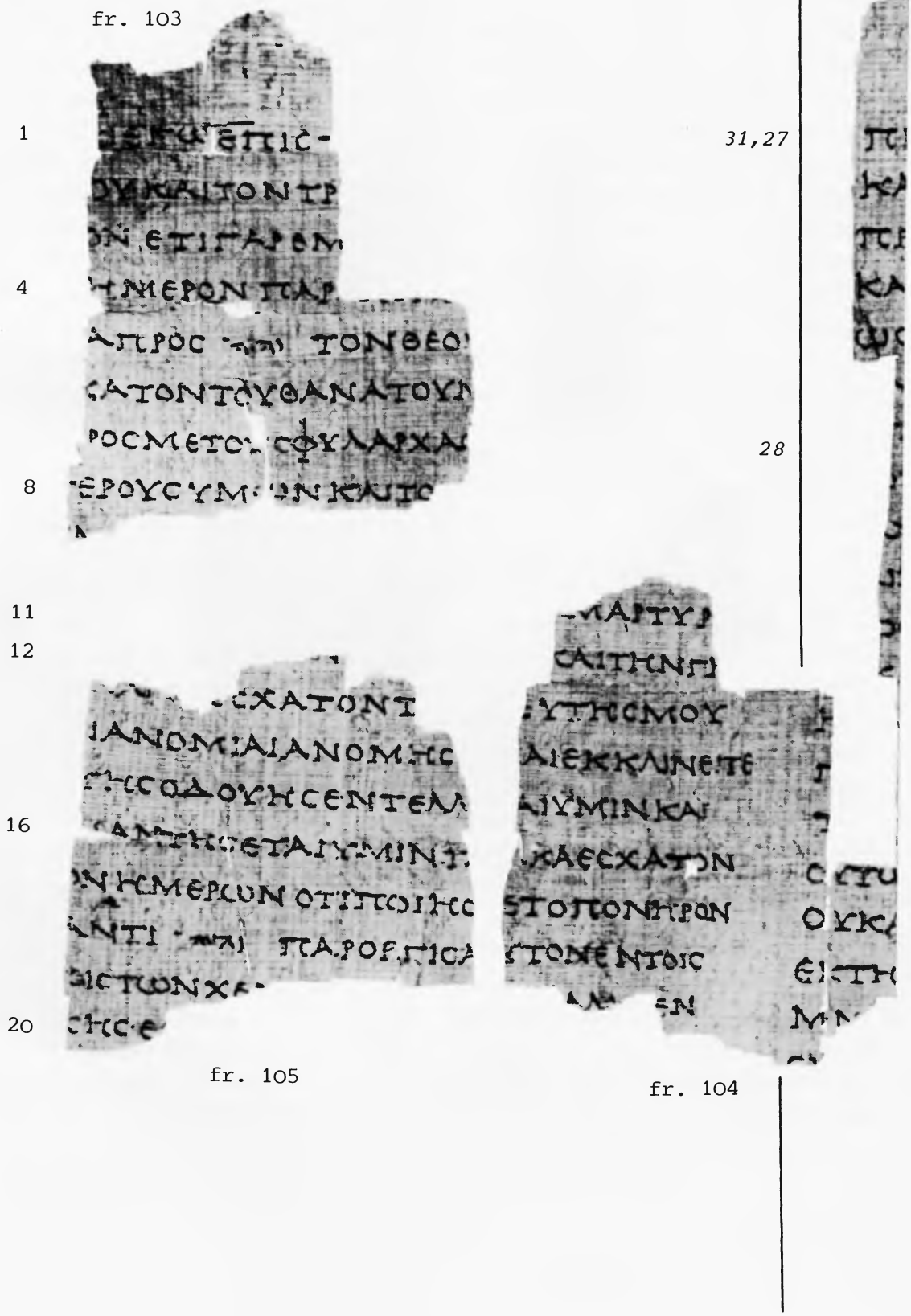
25

26

Col. 71: *Deut.* 31,27-30 Fr. 104 extends into col. 72. For details on lines 1-9 see pp. 13ff. on pl. 51 col. IV, (5)-(14) and pp. 8f. n. 38. 4 παραπ̣ι̣κ̣ρ̣[αινοντες 5 [τ]α προς יהוה τον θεον̣, see Wevers, *Text Hist.* 71 7 φυλαρχας [: φυλαρχας υμων 30′ : φυλαρχους υμων (υ. om. 125 71) all other mss. (with variants) 7f. πρεσβυ]|[8]τ̣ερους 13f. |[οι]δα (on the photograph taken in 1973 the bottom horizontal stroke of Δ is clearly visible; cf. Dunand's pl. XIV) γα̣[ρ] (γ. as in 106 : γαρ οτι all other mss.; the trace of a vertical stroke precludes reading the first letter as the ο of οτι, *pace* Dunand and Wevers, *Text Hist.* 65) εσχατον τ[ης τελ]ευτης μου |[14] [οτ]ι̣, the small mark at the bottom of the vertical stroke (line 14) does not continue to the edge of the papyrus. Therefore the traces hardly belong to ν, as is assumed by Dunand's and Wevers' [ε]ν̣ (*Text Hist.* 66), but to ι with an oblique serif (see, *e.g.*, the first *iotas* of ανομιαι and εκκλινειτε in line 14; pl. 45 line 2 και, etc.); in all mss. μου is followed immediately by ανομιαι) ανομιαι ανομησ[ετε], cf. *Deut.* 31,21 ἐγὼ γὰρ οἶδα τὴν πονηρίαν ὅσα κ.τ.λ. and, for the position of ὅτι (though it is good Greek), Mas (31,29) השחת תשחתון (= ὅτι) כי ידעתי אחרי מותי כי. 15 |[εκ] (ε. : απο B 54-75′) της οδου ης εντελλ[ομ]αι, ενετειλαμην all other mss.; cf. Wevers, *Text Hist.* 68 17f. το πονηρον (τ. π. A B F M V and almost all mss. : τον πονηρον 767 : τα πονηρα B) |[18][εν]αντι (ε. A F M *O′′* and most mss. : εναντιον B V *C*[exc. 16] and others) יהוה, κυριου A B F M V and most mss. : κυριου του θεου υμων (υ. om. 68′-83-120 : ημων 52 19 106-125 318) 82-707 *C′′* (exc. 320) *b d s* (exc. 346) *t* and a number of others; see Wevers, *Text Hist.* 75 19 χερ̣[ων ελ]αλησεν Dunand, but see her plate XIV 20 |[Μω]σης ει̣[ς τα ωτα πασης εκ-κλησιας], on Turner's and Waddel's plates (see introd. n. 3) appears what could be the upper vertical stroke of the last σ, and Kilpatrick copied (εκκλη-σια]ς̣). In all probability, however, this is not ink. 22 a patently short line (only ταυ|[22]της εως εις τελος||); the hymn begins with col. 72,1 (cf. introd. p. 5 and note on col. 72).

Plate 44 (848)

COL. 71



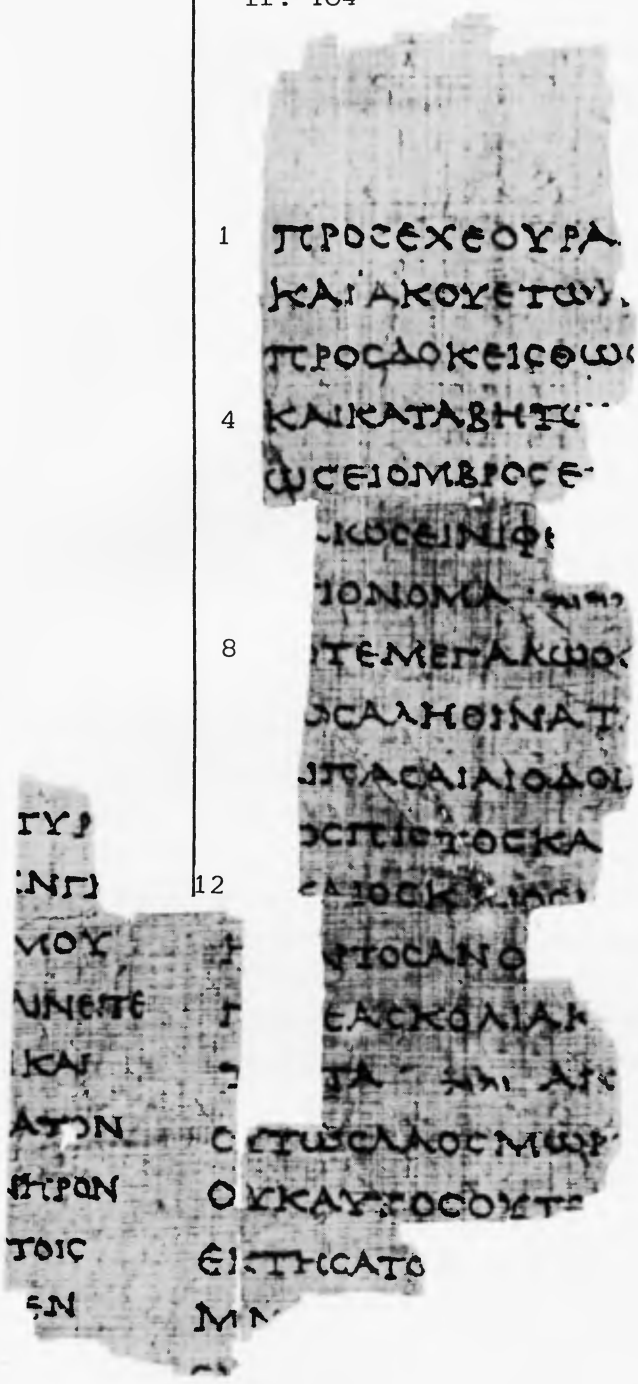
Col. 72: *Deut.* 32,1-7 Fr. 104 contains part of coll. 71 and 72. The top and the bottom of fr. 176 were broken off when I first saw it in 1973. They appear, however, on an older photographic print, which unfortunately is out of focus. The top shown on plate 44 was taken from that photograph in order to indicate the original size of this fragment. The bottom was only a small piece from the intercolumnation. *Kollesis* seems to be visible 0.5 cm. from the left edge of fr. 104 (cf. introd. p. 4). - The hymn is written in such a pattern that normally the lines appearing on the papyrus are identical with the cola. This leads to an extremely uneven right margin. Occasionally, however, the scribe deviated from the normal colon/line pattern in order to save space, particularly in the case of extremely short or long cola (cf. coll. 73,15f.; 74,21(?) f.; 76,2 and probably 4; 78,1ff.). When the scribe continued his line in spite of the beginning of a new colon, he may have marked it by a little blank (cf. col. 76,2). 1 ουραν̣[νε κ]α̣ι̣ λ[αλησω 2 η (η as B Chrys. XVIII 102 : omitted by all other mss; cf. Wevers, *Text Hist.* 84) [γη ρ]η̣μ̣[ατα 3 προσδοκειεσθω : προσδοκασθω all mss. (with variants), cf. Dunand's note and Wevers, *Text Hist.* 68 5 ωσει ομβρος, *pace* Dunand 7 [ο]τ̣ι ονομα, ον. most mss. : το ονομα B 54'-75 18 8 μεγαλωσ̣[υνην (combination of variant spellings or badly executed correction of μεγαλωσυνην into μεγαλοσυνην) τωι θε]ω̣[ι ημων, η. om. 799 Aeth^{M}; on the irregular margin see above 10 κ]ρισις, κ. or κρισεις all mss.; in mss. the endings -ις and -εις are constantly confused as a result of iotacism (see on col. 1,10); such variants are insignificant (*pace* Wevers, *Text Hist.* 84; see Henrichs, *Bibl. Or.* 25, 1968, 46) 11 αδικια, α. A B F V 963 and many mss. : αδικια εν αυτω (εν αυτω αδικια 71 508 Lat.111 250 Arm) F^{a} and all other mss.; in 848 εν αυτω is not likely to have followed αδικια since it would reach too far into the intercolumnation (even given the irregularity of the margin); see Wevers, *Text Hist.* 75 14 What on Turner's and Waddel's plates (see Introd. n. 3) looks like traces of writing at the bottom of fr. 106 is not ink; cf. Dunand's pl. XV 15f. απ[οδιδοτε](α. as 550[orig.] and -ται 55 : ανταποδιδοτε [or -ται] all other mss. [partly with a variant spelling]; see Wevers, *Text Hist.* 65) |^{16} ουτως (ουτως, ουτω, ουτος, and *sicut* mss.) λαος μωρο̣]ς και ουχι σοφος] |, note that the scribe understood οὕτως as the beginning of the second colon and connected it with λαὸς μωρὸς κ.τ.λ. 17 | ουκ αυτος ουτο̣[ς σου πατηρ] |^{18} εκτησατο [σε και εποιησεν σε] |, the division of the sentence into these two cola results from the omission of και εκτισεν σε [κ. ε. σ. A F M V 15orig.-29-64-376'-707 56 WI-127 and many others : om. B 19 : και επλασε(ν) σε all others] after εποιησεν σε, because the

cont. p. 120

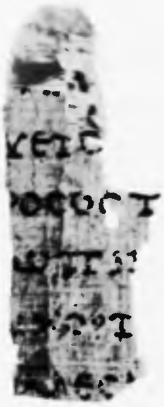
Plate 45 (848)

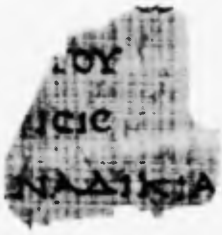
COL. 72*

fr. 104



fr. 176





fr. 106

32,1

2

3

4

5

6

7

(cont. from p. 118) shorter text rendered the traditional division impractical (οὐκ - - - ἐκτήσατό σε | καὶ - - - ἔκτισέν σε). For this reason it seems doubtful that the shorter text can be explained as a simple haplography, as Wevers assumed (*Text Hist.* 65). 21f. *Deut.* 32,7c was possibly divided into two cola.

Col. 73: *Deut.* 32,7-12 Fr. 107 may extend into col. 74 (see on col. 74, 2). For the colon/line pattern see on note on col. 72. 4f. | [εστησεν ορια εθνων κατα αριθ]μον υιω[ν θεου (υ. θ. Arm [accepted by Wevers as *Deut.*], cf. Q : αγγελων θεου A B F M V and the majority of mss.; or κατα αριθ]μον υιω[ν |σραηλ as 106[corr.] Iust., Dial.131,1 Orig.VI 60 Barh.246, = Mas; cf. the combination of two of these variants [κ. α. αγγελων θεου υιων |σραηλ] in 426; see Wevers, *Text Hist.* 85 and note on col. 78,16 and 18) |[5] και εγενηθη μερις יהוה λα]ος αυτου [|ακωβ | 7 ε]ρημωι |, the ρ is now broken off 8 ανυ]δρωι | 15(?)f. | αυτους επι τω]ν μεταφρενω[ν αυτου |[16(?)] יהוה μονος η]γεν αυτους, for the deviation from the general colon/line pattern see note on col. 72.

Col. 74: *Deut.* 32,17-20 For the colon/line pattern see note on col.72. 2 the dot of ink appearing on the right margin of fr. 107 was interpreted by Dunand as the trace of a letter belonging to the beginning of a line of col. 74 (p. 146; one could think of *Deut.* 32,14b μ[ετα στεατος), but the dot could be purely accidental. 16(?) | [καινοι (κ. as B F 426 56 54-75 Syh and other mss. : καινοι [partly κε-] και A M V and all other mss.; και does not fit into the available space unless the scribe abandoned his colon/line pattern; cf. Wevers, *Text Hist.* 75) προς]φατοι ηκουσιν, η. as 54-75 : ηκασιν all other mss. ἤκουσιν seems to replace ἤκασιν; in Hellenistic times this perfect form was used in the same sense as the present form (*pace* Wevers, *Text Hist.* 66), though less frequently (see Mayser I 2,148; Mandilaras § 211). 17(?) πατερες [19(?) | [και] επελαθο[υ θ]εον τον τρε[φοντα σε : κ. ε. θεου του τρεφοντος σε all mss. [with variants], cf. Dunand's note and Wevers, *Text Hist.* 68 21(?)f. δι οργην [υιων αυτου] (α. A B F M V and many mss., = Mas Sam : om. 414-528 53 730 Arm Tar : αυτων *O''* [exc.426-707] *C''* [exc.414-528] *b d f* [exc.53 56] *n* [exc.54'767] and all other mss) |[22(?)] και θυγατερων, for the deviation from the usual colon/line pattern see note on col. 72.

Plate 46 (848)

COL. 73*

COL. 74

fr. 107

32,7 1

2 32,14(?)

8 4

9

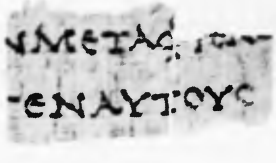
10

8

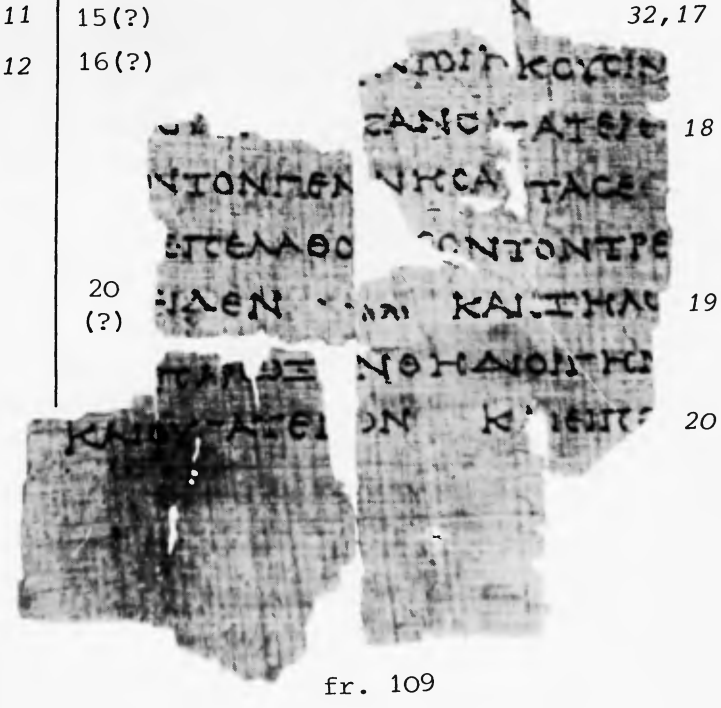
fr. 177

15(?) 11 15(?) 32,17

12 16(?)



fr. 108



18

20 (?) 19

20

fr. 109

Col. 76: *Deut.* 32,25-26 For the deviation from the colon/line pattern see note on col. 72. 2 | πρεσβυτου, π. as B F^{a} V *O'* [exc. 64-376']-58 *C''* *b d f* [exc. 56] *n* [exc. 54 767] and other mss. : πρεσβυτερου A F M 64-376'-*oII* [exc.58] and many others; cf. Wevers, *Text Hist.* 76 ει[πα, according to the best and most mss. (A B F M V *O''* [exc.58corr. 82] *b f* [exc.53'] *s* [exc.346] and others) or ει[πον as 58[corr.]-82 *C''* *d* 53' *n* [exc.767] *t* and others; cf. Dunand's note 3 | παυσω as B V 15-72'-82 16-413-414-417-528-761(txt) *b d f* (exc.56) and many other mss. : καταπαυσω A F M *O'* (exc.15 82)-29-58 *C''* (most mss.) 56 and many other mss.; see Wevers, *Text Hist.* 76 δε as B F M 29-426-707 108-118' and a number of other mss. : δη A F^{a} [apparently] V *O''* (most mss.) *C''* (exc.16[?]) 19-537 *d* and others; mss. are notoriously unreliable with regard to the spelling ε/η. In the context (εἶπα· διασπερῶ αὐτούς, παύσω δὲ ἐξ ἀνθρώπων τὸ μνημόσυνον αὐτῶν) δὲ is perfectly in order (παύσω is, of course, ind. fut. and not a "hortatory subjunctive," *pace* Wevers, *Text Hist.* 66) and probably the reading of *Deut.*

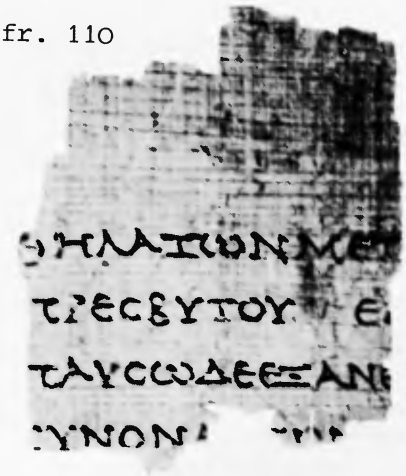
Col. 78 (according to Dunand col. 79; see *Introd.* 7): *Deut.* 32,39-43 Frr. 111 and 178 contain the ends and beginnings of coll. 78 and 79 respectively. *Kollesis* appears 1.5 cm. from the left edge of these fragments. Because of the long cola in *Deut.* 32,36 and the short ones in *Deut.* 32,39 the colon/line pattern is disturbed at the beginning of col. 78 (lines 1-7; see note on col. 72) 1ff. |[̣ ̣ και ζην ποιησω παταξω καγω ι]α̣|^{2}[σομαι και ουκ εστιν ος εκ των χερων] μου | ^{3} [εξελειται (ε. probably posited here as in 376 Syh, = Mas : ος εξελειται εκ τ. χ. μ. all other mss. [with variants]) οτι (probably after a blank) αρω εις τον ουρα]ν̣ον (palaeographically rather]ν̣ον than]τ̣ον) |^{3} [την χερα μου (this very short line permitted a temporary return to the colon/line pattern. It is, however, conceivable that 848 here had a peculiar addition filling the line) |^{4} και ομουμαι την δεξιαν (τ. δ. A B F 426-707 56 and many others : τη δεξια [dat.] M V and most others) μο]υ (και - - - μου obelized Syh : om. F^{b} 58[txt], = Mas) |^{6} [και ερω ζω εγω εις τον αιωνα οτ]ι πα|^{7}[ροξυνω ως αστραπην την μαχειραν μο]υ̣ |^{8} [και ανθεξεται κριματος η χειρ μ]ο̣υ |^{9} [και ανταποδωσω (α. as A F M V and almost all mss. : or αποδωσω as B) δικην τοις εχθρ]οις, ε. most mss. : ε. μου F^{b} 58-376'-414 246 54'-75(orig.) and other mss. If the scribe has returned to the colon/line pattern, he must have omitted μου. 14 εχθρω]ν (as B F M 29-426 and many other mss.) or εθνω]ν as A V *O''* (exc. 29-72-426) *C''* *b d f* and many other mss. 16 αυτωι υιοι θ]ε̣ο̣[υ, παντες after αυτωι om. as in B; cf. Dunand's note 18 αγγελοι θ]ε̣ου̣ as Epiph. I 47 Sa^{5} (παντες α. θ. [θ. om. 246] A B F M *O''* [most mss.] 417[marg.]-550'-761 *d* [exc. 106] 56-246 54'-75 *s* [exc.85]

cont. p. 124

Plate 47 (848)

COL. 76

fr. 110



COL. 78*

fr. 178

fr. 111

COL. 79*

(cont. from p. 122) *y*[exc. 71 527] and other mss.) or παντες (π. οι 46′-52′ 53 646 Tht. I 445[var.]) υιοι θ]ε̣ου as V 15-29-82-426-707(marg.) *C′′* (exc.417[marg.] 550′761[txt] *b* 106 *f*[exc.56 246] WI-458 85 *t* and other mss.; cf. on line 16 and col. 73,4f.

Col. 79 (according to Dunand col. 80; cf. *Introd.* 7): *Deut.* 32,44-49 See n. on col. 78. 2f. εδι|[3]δ]αξεν α̣[υτην 4 [εισ]ηλθεν (as B *O′′*[most mss.] *b d n* and many other mss.) and not προσηλθεν (as A F M[txt] V 29-72-82 *C′′ f* 85′-343-344[txt]-346[txt]); the latter form does not fit into the space which is available at the beginning of the line. 7 |[ο τ]ο̣[υ] Ναυη̣[8 | λαλων (as B 707 *C′′*[exc. 131marg.] *b* and many : παντας [π. om. V 246 18 Arab] τους λογους τουτους [τ. λαλων 18] V 376[orig.] 246 18 Arab : λ. τους [τ.: παντας τους 376corr.-426 *d* 767 *t*, = Mas Tar] λογους [λ. του νομου 646orig.] τουτους [τ. om. 72 *d*, exc. 125, and others : παντας added by *oI* 83] A F M and all other mss. [with more variants]) πα̣[ντι 9 π[ροσεχετε τηι καρδιαι επι]|, κ. as B 707 *n* 59 Lat. 100 : κ. υμων all other mss. (with variant), = Mas; υμων is to long for 848, cf. Dunand 16 | τ̣ο̣υ λ̣ο̣γ̣ο̣υ τ̣[ουτου 18 | τον |ορδανη̣[ν εκει κληρονομησαι, κ. as B 72 : om. 53′ : κ. αυτην (εν κληρω αυτην 376[orig.]) all other mss., = Mas 21 | εις τ]ο̣ ορος [

Col. 84 (according to Dunand col. 86; cf. *Introd.* 7): *Deut.* 33,25-29 For these benedictions the scribe does not follow the colon/line pattern which he used for the hymn of chapter 32 (see note on col. 72). For comparison of 848 and 847 in this section see introduction nn. 37 and 38. 12(?)f. [... σιδηρος και χαλκος το υποδημα |[13](?) αυτου ε]σ̣τ̣ι̣ν̣ (ε. *b* Bo : om. 58 *C′′* 54 *s*[exc. 321] 28 407 : εσται A B F M V and all other mss.; 848's reading is uncertain in so far as the bottom part of the seemingly vertical stroke given here as ι̣ falsely suggests this reading because of the way it is broken. Thus ε]σ̣τ̣α̣ι̣ is unlikely though not impossible; εσ]τ[αι Dunand) [ω]ς κ̣α̣[ι, ω. κ. as *b d n t* 59 : ως B *C′′* 30′-85′-344(orig.)-346 318 18′-120-630′ 28 407 509 646 Arm Bo : και 707(orig.) : και ως A F M V *O′′*(exc. 707[orig.]) and all others (και εσται ως instead of εσται και ως Aeth) 13(?) ουκ̣ [ε]στιν as almost all mss. (ο. εσται *b* 53′) 15(?) βοη]θ̣ος 20(?) επι] γης

Plate 48 (848)

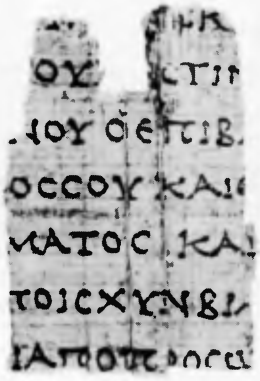
COL. 84

fr. 112

33,25 12(?)

26

27 16(?)



20(?) *28*

29

fr. 113

Unidentified fragments from 942 and 848:

fr. 116 from the bottom of a column: (2) יהו]ה τ̣[ου θεου (or τ̣[ωι θεωι or τ̣[ον θεον

fr. 117: perhaps *Deut.* 17,1-2. (1)ff. μοσχον η προβατον εν ωι εστιν εν αυ]τ̣ω̣[ι μωμος παν ρημα πονηρον οτι βδελυγμα] יהוה̣ [τωι θεωι (θ. 29-707 500 71′ 83 59 509 : θ. σου all other mss.; the omission of σου in 848 would be probable.- κυριου του θεου G Bo) εστιν εαν δε ευρεθηι εν σ]οι (ε. σ. om. B 321[corr.]-730[orig.] and others) εν[μιαι των πολεων σου κ.τ.λ. There are, however, traces visible before יהוה̣ which do not suit the α of the preceding word. The top dot could be a first dot marking the space for the *tetragrammaton*, and the other traces may not be ink. Identification with *Deut.* 21,23 or 25,19 ([ην] or [ηι] respectively יהוה̣ [ο θεος σου διδωσιν σ]οι εν [κληρωι) produces an unacceptably short line.

fr. 121 from the top of a column.

fr. 122 from the bottom of a column.

fr. 123: (1)]η[; (2)] הוה̣[י.

fr. 182: This fragment is not the beginning of col. 40,18-19 (pl. 27) where a ρ has been lost since Dunand's photograph was taken (pl. X). It is not even certain whether this fragment belongs to 942/848 or 847 [s. col. VII,(9) κερατα]; the ρ, however, does not belong to col. VII,(19) εμπορ[ια, whether fr. 24 is correctly attached to that line or not (see p. 15).

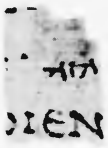
fr. 183: This fragment was not among the unidentified fragments which were photographed in 1973. It may have been broken off from one of the identified fragments, though I was unable to locate a loss which would suit the letters appearing on fr. 182.

Plate 49 (942/848)

Unidentified Fragments of Rolls 1 and 2*

(1)

fr. 116

(1) 

fr. 117

(1)

fr. 119

(1)

fr. 120

fr. 121

(1)

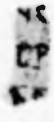
fr. 122

(1)

fr. 123

(1)

fr. 182

(1) 

fr. 183

Col. I: *Deut.* 10,22-11,1 (1)ff. ωσει τα αστρα του ουρανου τωι π]ληι[θει (the trace which seems to appear after η does not look as if it could easily belong to θ) και αγαπησεις יהוה (but see p. 7) τον] θεον σ[ου και φυλαξηι τα φυλαγματα (A B F M V and most mss. : προσταγματα 16 125 458 Lat.100 Sa : φ. αυτου και τα προσταγματα *b* 106-107′ *n*[exc.75′] *t* [with variants])] αυτου [και τα δικαιωματα αυτου] και τ̣[α′ς] (see introd. n. 35; τ. om. 106) ε̣[ντολας (or] και τα′ς̣ [εντολας) αυτου και (τ. ε. α. κ. B 52′ 646 Aeth^{M}) τας κρισεις] α̣υτ[ου, τας κρισεις αυτου και τας εντολας αυτου *O* 407 Arab Syh, = Mas

Col. II: *Deut.* 11,10-11 See introd. p. 10ff.

Col. III: *Deut.* 11,13-14. 16 1(?)ff. [αυτωι ε]ξ ο̣[λης της καρδιας σο]υ ε[ξ (σ. ε. 847 uniquely : σ. και ε. all mss.; see introd. n. 38) ολης της ψυχης σου] κ̣α̣[ι δωσει - - -. Because of the shortness of these lines and the frequency of the phrase in *Deuteronomy* the identification of fr. 5 remains doubtful. If the fragment contained this phrase, it could also come from *Deut.* 6,5 and 30,2, but both passages are outside the range of chapters from which clearly identified fragments originate (see list pp.XIIf.). The same argument applies to *Deut.* 4,29; 10,12; 13,3 (almost all mss. read υμων and not σου; 26,16 [υμων in most mss.; 848, however, and a number of other mss. have σου; see p. 80 on pl. 26 col. 38, 22(?)]; 30,6 and 10. Moreover, in the case of the latter series neither και follows nor any other letter which suits the traces of line 3(?). 11(?)ff. μη πλατυνθηι η καρδια σ]ο̣υ (σ. A B F M V *O*′′ *C*′′ [exc.57] and most mss. : υμων *b d* 85[marg.] and others, = Mas) [και παραβητε και λατρευση]τε θε[οις ετεροις και προσκυνησ]ητε̣[(π. A B F M V *O*′′ [exc.376 72] *C*′′ [exc.57] *b*[exc.108] and most others : -σατε 30 : -σετε 108 : -σης [or -σεις] 376 18′-120-630′) αυτοις, κ. π. α. om. 72 125 Pal

Plate 50 (847)

COL. I*

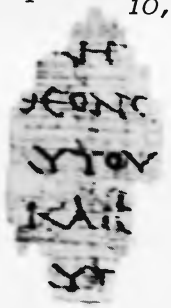
fr. 1

10,22

(1)

11,1

(4)



COL. II*

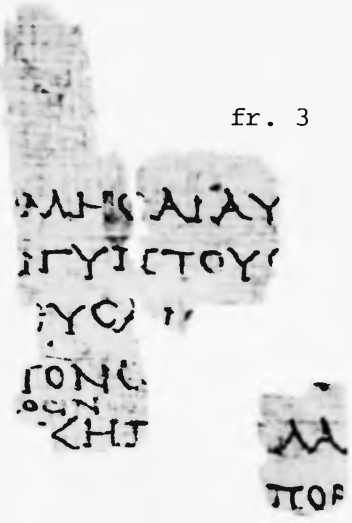
fr. 2

fr. 3

11,10 1

4

11 6



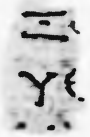
fr. 4

COL. III*

1(?)

11,13

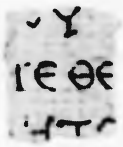
14



fr. 5

fr. 6

11,16 11(?)



Col. IV: *Deut.* 31,26-28 Photographs of frr. 8 and 10 were pasted together. See introd. pp. 12ff.

Col. V: *Deut.* 31,29 and 32,1 See note on col. IV and introd. n. 37. For the calculation of the length of the columns of 847 which is based on col. IV/V see introd. p. 7. 3(?)ff. εν τοις εργοις των] $|^{(4)}$ χερ[ων υμων και ελαλη-σεν Μωσης $|^{(5)}$ ε]ι̣[ς τα ωτα (?) (7)ff. λα$|^{(8)}$ λησ]ω και̣ [ακουετω η γη ρη-ματα εκ $|^{(9)}$ στο]μ̣ατο̣[ς μου

Plate 51 (847)

COL. IV*

COL. V*

31,26

(1)

fr. 8

fr. 9

fr. 10

(4)

31,29 (4)

27

32,1 (8)

(9)

fr. 11

fr. 35

(10)

fr. 13

28

(15)?

(16)?

fr. 12

Col. VI: *Deut.* 32,2. 4 Moses' hymn is not written in the colon/line pattern used by the scribe of 848 (see note on col. 72 [pl.45]); for comparison with 848 see introd. n. 37. (1)ff. και καταβητ]ω ω[ς δροσος τα ρηματα μου και (κ. ?; κ. Did. 736 Hil., *Ps. 134,16* Aeth^{CG} Sa^{17} : om. all mss.) ω]σει (ω. A B F M V 848 and most mss. : ως 58-72-82 *C''*[exc. 320] 19′ *d f*[exc.56] and many others including Did. 736) ομ[βρος επ αγρωστιν και ωσει νιφ]ετος ε̣[πι χορτον (6)]τ̣α εργ[α αυτου και πασαι αι οδοι αυτου] κριση̣[ς, cf. note on pl. 44 col. 72,10.

Col. VII: *Deut.* 33,14-20 The photographs of frr. 17 (taken in 1976) and 19/20 (taken in 1973) were pasted together; the joint runs through the left half of the horizontal stroke of the second τ of πρωτοτοκος [line (8)]. The first line of fr. 17 was found broken off in 1976, except for the left half of the first letter (ε); on the plate the lost part is replaced by a corresponding piece taken from a photograph made in 1976. In front of line (16) appears the trace of a letter which belongs to the right end of the preceding column. The straight cut on the left side of frr. 17 and 21 seems to have been caused by a *kollesis*. - See introd. p. 15ff.

Plate 52 (847)

COL. VI*

COL. VII*

fr. 16

33,14 (1)

15

fr. 14

fr. 19

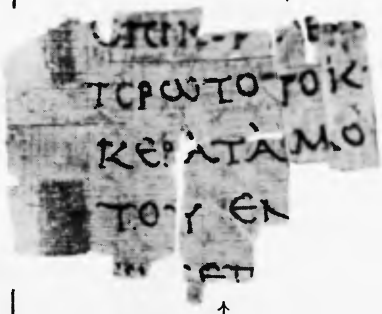
32,2 (1)

fr. 17

fr. 20

16 (7)

17 (8)



4 (6)

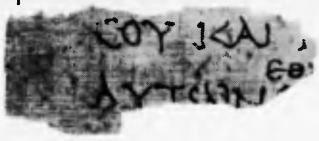
fr. 18

fr. 15

fr. 22

fr. 21

18 (14)



19 (16)

(18)

(20) 20

fr. 23

fr. 24

fr. 25

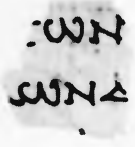
Col. VIII: *Deut.* 33,21-22 The identifications are tentative; for fr. 26 cf. pl. 54 fr. 39. The precise placement of fr. 27 is uncertain (see below). (1)f. γη αρχον]των [συνηγμενων αμα αρχηγοις λ]αων δ[ικαιοσυνην κ.τ.λ. The trace appearing in line (3) is insignificant. (4?)ff. ι[[ισραηλ] και τω[ι Δαν ειπεν ι(5?) Δαν σκυμ]νος λεοντος, Δ. A B M V and most mss. : om. F(orig.) 72 *C''*(exc. 615) 75' 30'-85-343' and other mss.; σ. λ. Δ. 130-346 18'-630' and others. The blank after σκυμ]νος is unexpected while the blank after ειπεν is functional: the benediction begins at the next line. Alternatively one may assume that the blank after σκυμ]νος belongs to the intercolumnation. In this case, a relatively huge blank occurred in the middle of line (5?); (4?)ff.] και τω[ι ι(5?) Δαν ειπεν Δαν σκυμ]νος ι; cf. introd. p.7 and n.52. (6?) insignificant traces

Col. IX: *Deut.* 33,25-27 The identifications are tentative. For comparison with 848 see introd. nn. 37 and 38 and notes on pl. 48 col. 84. (1)ff. πο-δα αυτο]υ (the little stroke may be part of a serif at the end of the right arm of υ) σ[ιδηρος και χαλκος το υποδημα (τ. υ. A B M V and most mss. : υ. F 29-72 71-527 : om. 618) σου (σ. Did., *EcclT* 323,16, = Mas : αυτων 664[orig.] : αυ-τω 527 : αυτου A B F M V and all other mss. This line is relatively long) εσ]ται [ε. as the majority of the mss.; see on col. 83,12(?)f.] [και ως αι ημεραι σου η ισχυς] σου[ουκ εστιν] ω[σπερ ο θεος σου ηγαπημενου ο] επιβ[αινων επι τον ουρα-νον βοη]θος [σου (9?)f. και εκ]βαλ[ει απο προσωπου σου εχθρον (ε. 847 uniquely : ε. λεγων απολοιο all mss. [with variants]; the reading of 847 is, of course, uncertain)] κα[ι κατασκηνωσει. One may think of other identifications for fr. 29; for example, *Deut.* 10,3 εμ]βαλ[εις αυτας εις την κιβωτον] κα[ι or 23,25-24,1 εμ]βαλ[εις εαν δε τις λαβηι γυναικα] κα[ι

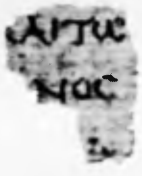
COL. VIII*

fr. 26

33,21 (1)



22 (4?)



fr. 27

COL. IX*

fr. 28

33,25 (1)

26

(4)

fr. 30

(3)

27 (9?)

fr. 29

Unidentified fragments from 847:

fr. 7: possibly *Deut.* 4,18; 10,8f.; 11,10 (this would be a relatively short line); 22,26; or 31,17 (cf. introd. n. 29).

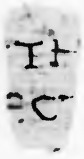
fr. 34: fragment from the top of a column.

fr. 37: this fragment originates from the right edge of a column, if intercolumnation appears in line (3); but it could be a blank in the middle of a line (see introd. p. 7).

fr. 39: line (?) points to *Deut.* 33,21 α]μα αρχ[ηγοις; in this case line (1) could be ε]κει̣, though palaeographically I prefer reading]ω̣ι̣ [. Line (3) ( ]λ̣ω [or]α̣ω [ ), however, does not suit this context, and the place has already been taken by fr. 26.

Plate 54 (847)
Unidentified Fragments of Roll 3*

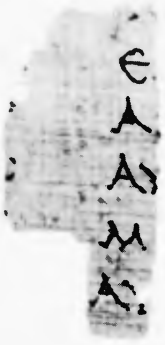
(1)



fr. 7

(1)

(2)

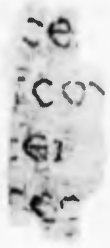


(4)

(4)

fr. 31

(1)

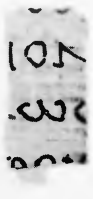


(4)

fr. 32

fr. 34

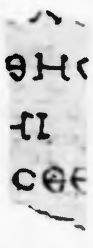
(1)



(4)

fr. 36

(1)



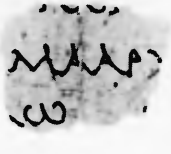
(4)

fr. 37

(1)

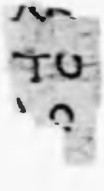
fr. 38

(1)



fr. 39

(1)



fr. 40

(1)

fr. 41

(1)

fr. 42

Unidentified fragments of 847:

fr. 43: fragment from the bottom of a column.

fr. 48: probably from the beginning of lines.

Plate 55 (847)
Unidentified Fragments of Roll 3*

(1)

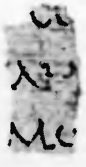
fr. 43

(1)

fr. 44

(1)

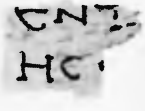
fr. 45

(1) 

fr. 46

(1)

fr. 47

(1) 

fr. 48

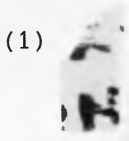
(1)

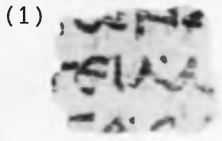
fr. 49

Unidentified fragments from another roll: see introd. p. 21.

Plate 56*

Unidentified Fragments of another Roll


(1)
fr. 1


(1)
fr. 2

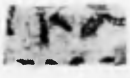
fr. 3

(1)
fr. 4

(1)
fr. 5

(1)
fr. 6

(1)
fr. 7


(1)
fr. 8

(1)
fr. 9

(1)
fr. 10

fr. 11

fr. 12

(1)
fr. 13

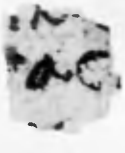
(1)
fr. 14

(1)
fr. 15

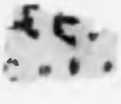
(1)
fr. 16

(1)
fr. 17

(1)
fr. 18


(1)
fr. 19

fr. 20


(1)
fr. 21

(1)
fr. 22

fr. 23

(1)
fr. 24

(1)
fr. 25

fr. 26

(1)
fr. 27

fr. 28

Unidentified fragments from another roll: see introd. p. 21.

Plate 57*

Unidentified Fragments of another Roll

fr. 29

fr. 30

fr. 31

fr. 32

fr. 33

fr. 34

fr. 35

fr. 36

fr. 37

fr. 38

fr. 39

fr. 40

fr. 41

fr. 42

fr. 43

fr. 44

fr. 45

fr. 46

fr. 47

fr. 48

fr. 49

fr. 50

fr. 51

fr. 52

fr. 53

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